Church Management

VOLUME XXXIII JANUARY 1957 NUMBER 4

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Garden Oaks Baptist Church, Houston, Texas.

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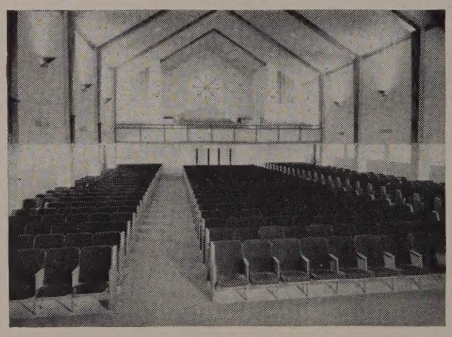

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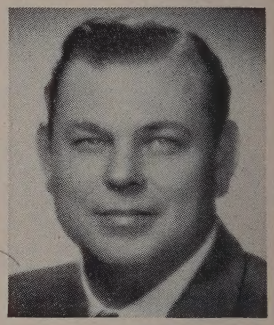
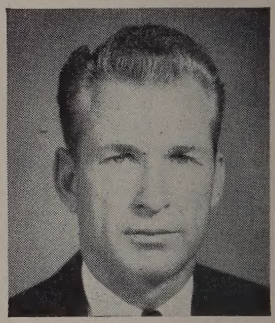


Reverend Jas. W. Parker, Pastor, says: "We are grateful to our architect, Mr. Broesche, for a magnificent job. We greatly appreciate, also, the courtesies and interested manner in which American Seating representatives helped us in planning and installing the seats."



R. M. McCuistion, Building Committee Chairman, states: "The desire for comfort, with reverence and dignity, has been fulfilled with American Seating Upholstered Individual Chairs. We are very pleased with the installation."

Travis Broesche, Architect, Houston, Texas.

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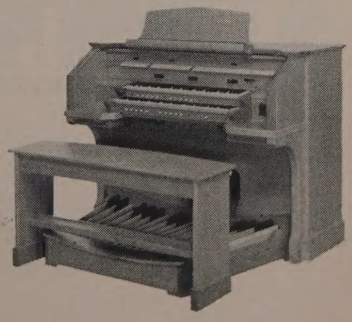

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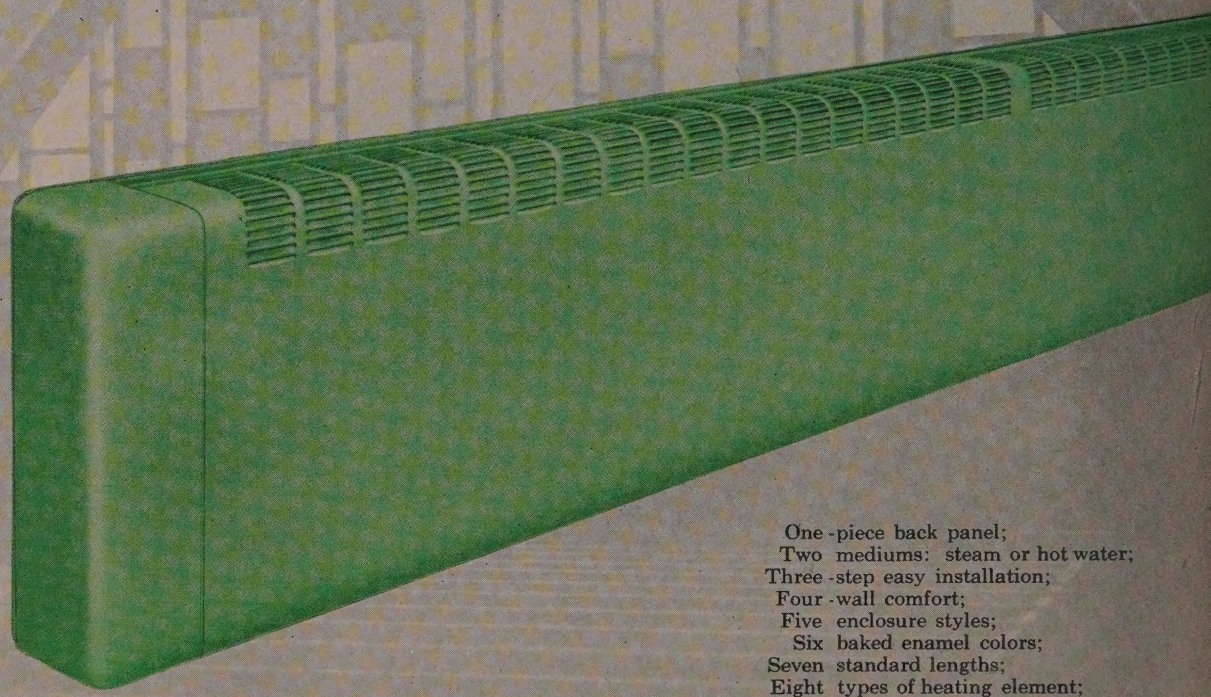

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William H. Leach, **Editor.** C. Waymon Parsons, Heights Christian Church, Cleveland, Ohio. Harold Cooke Phillips, Minister, First Baptist Church of Greater Cleveland. Beverley Dandridge Tucker, Ret'd. Bishop of Ohio (Protestant Episcopal). Robert B. Whyte, Minister, Old Stone Church, Cleveland, Ohio.

Production Staff

Supervising Editor: William H. Leach.
Managing Editor: Edwin A. Lane.
General Manager: Paul R. Roehm.
Circulation Director: H. C. Bugoci.

Offices

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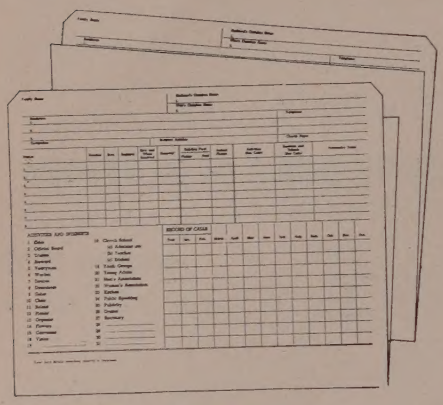
Efficient Records for the Modern Church



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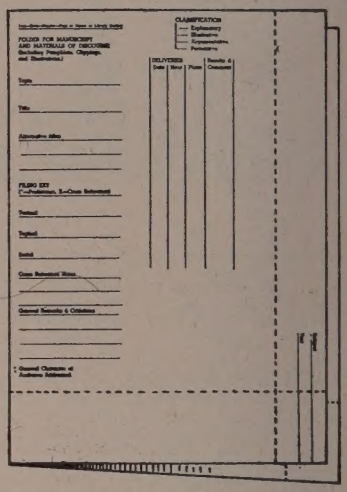

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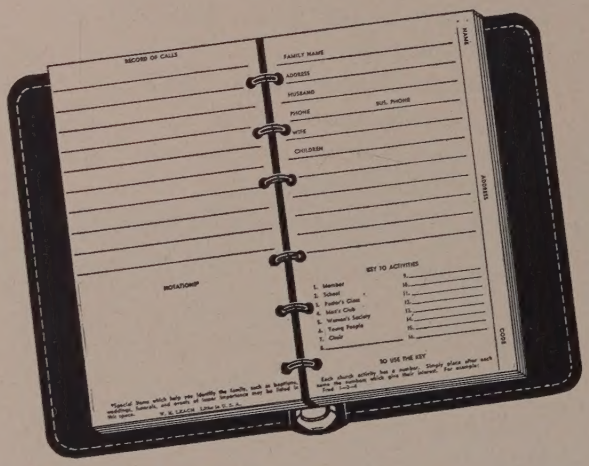

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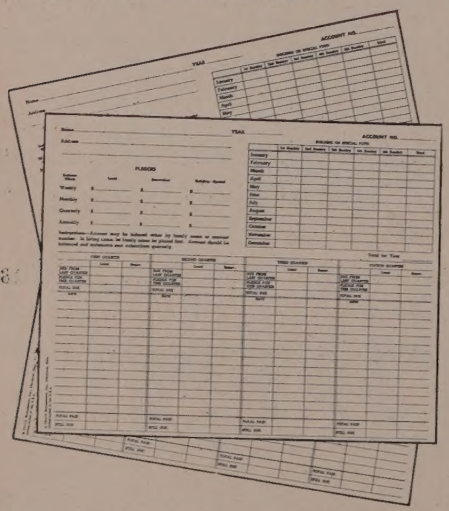

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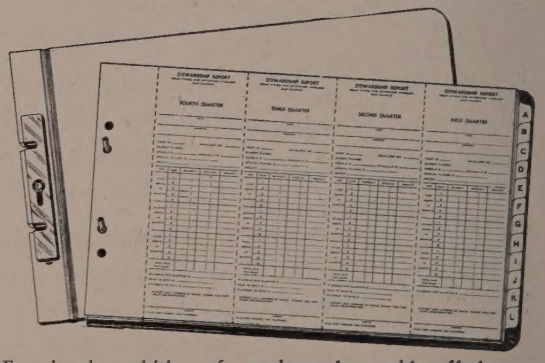

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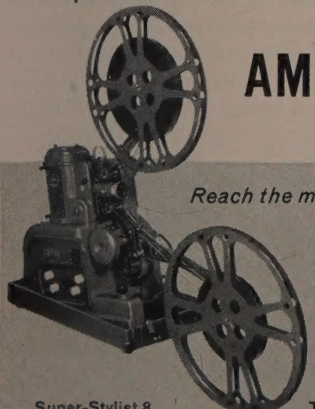

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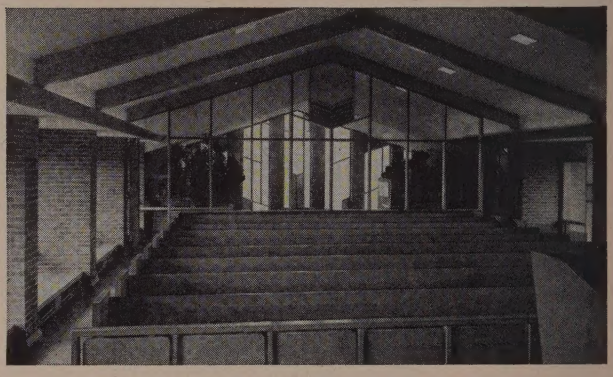

Church interior in Midland, Michigan. Note how the angle of the steel beams form a natural peak.

Ideal for church architecture, yet modest in cost

...the Butler Building System

These church buildings are beautiful, functional and appropriate for their spiritual purpose. Yet, their cost is modest because they represent a superior method of construction — the Butler Building System. They combine mass produced, economical Butler components with custom-designed sidewalls.

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Editorials

A Wise Man Speaks

ROBERT B. WHYTE

At the last meeting of our *Church Management* editorial board, the members paid their tribute to Dr. Robert B. Whyte, minister for many years of the Old Stone Church, Cleveland, Ohio. This church is one of the great historic churches of the Middle West. It has all of the problems of the downtown church. Dr. Whyte was asked to give his impression of the future of the downtown church.

Here is the way that he visualizes its possibilities.

1. It must be a church with a first-class pulpit ministry. This is based on the idea that the downtown church must, in part, depend upon hotel transients to supplement its congregation. Cleveland is quite a convention city. During the convention season the church can count on about two hundred guests per Sunday from this group. They are mainly attracted by the quality of the preaching and the worship service, including the music.

2. It must develop some type of weekday program for its immediate locality. This might be in the form of noonday meetings, luncheon meetings, specialized groups for social and religious activities. As many people downtown return to their homes miles away at the end of the day, many of these activities would be daytime activities.

3. It must maintain a parish. A pulpit ministry, alone, cannot sustain the downtown church. Pastoral calling and consultations are essential; it must develop a church school for Sunday and women's organizations. In brief, the pulpit ministry needs to minister to a parish and cannot be separated from the parish.

4. The average downtown situation cannot be self-supporting. It must have an endowment or receive help from the denomination. It looks longingly at the great new and wealthy parishes developing at the periphery of the city. These churches, he feels, should have a responsibility for the continuance of the downtown church and should contribute to its work.

This last situation presents a real problem. It eliminates the possibility of the independent church without denominational connections. In the final analysis the denomination may be the deciding factor in the situation. In the growth of the city there will be a gradual elimination of duplicating churches. Probably not more than one to a denomination should continue in the downtown area. In most cities one to a denomination is too many. The decision must be made as to which will serve in the crowded locality. Perhaps the decision will rest with the city church federation.

Dr. Whyte leaves Old Stone Church for retirement from the active ministry. He will make his future home in Spring Lake, New Jersey, his summer home for many years. We at *Church Management* will miss his friendly smile and helpful leadership. With the many hundreds of friends we offer our word of friendship and pray that he may find many years of joy and health in his new situation.

An Extra Minister or a Business Manager

Our November issue gave a great deal of space to the new profession of church business manager. About the same time a *Life* magazine article by Wesley Shrader of Yale Divinity School told a dramatic story of ministerial breakdowns because of overwork. Mr. Shrader had but one remedy to suggest. That was the extension of the multiple ministry. The article was condensed for the *Reader's Digest* and has had widespread reading. It has increased the interest in the multiple ministry. Seminaries are using the idea and seeking larger endowments to care for more ministerial students.

Somehow or other Mr. Shrader missed the growth of the church business manager profession completely. We think that the larger churches would be wise to turn in this direction rather than getting more ordained men.

The modern church with its extensive physical property and higher budget has become an institution. Its business management requires training far from any that is proposed by the theological seminaries which we know. The administrative work of the church would include building control, finance control, personnel control, and both internal and external publicity. In some areas food service management has become a most important responsibility of the business manager. When thirty to forty thousand meals a year are served that needs skillful buying and serving.

When the budget of the growing church climbs over the

A new $500,000 contemporary church was dedicated by the congregation of Liberty Baptist Church, Chicago, Illinois, last November.

Jointly designed by the late William Alderman and the firm of Tideman and Connell, architects, the new church is the result of a fund drive of more than a decade, according to A. Patterson Jackson, pastor.

Aside from the eighty-foot tower, yet to be built, the cost was largely covered in advance.

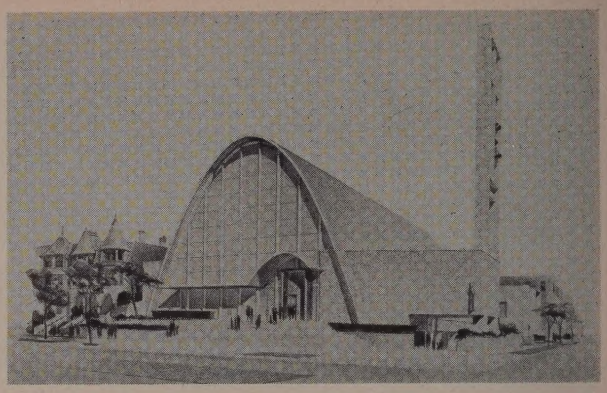
"The new building is similar to the type of church construction now seen in Mexico and South America," Wilson Connell, Jr., partner in the architectural firm, noted. "The design seeks to achieve the heights and inspiration of a Gothic structure without its prohibitive expense."

The exterior is of rough cut, rustic Indiana limestone with a red Spanish tile roof. Outstanding characteristics are its ribbed glass end walls and laminated wood vaults. Sliding glass doors conceal the baptistry which is set behind the choir.

The church comfortably seats 1,000 persons. A balcony, to be added in the future, will increase the capacity to 1,200.

A sunken court permits natural lighting for the ground floor which will accommodate Sunday school classes.

The tower will be made of steel and masonry, into which eight large bronze bells, imported from Holland, will be inserted.



LIBERTY BAPTIST CHURCH, CHICAGO, ILLINOIS

Liberty Baptist Church has a congregation of 3,200 persons and a distinguished choir of 225 voices.

The dedication services were led by Joseph H. Jackson, noted Baptist minister who last summer toured Russia.

The pastor, A. Patterson Jackson, succeeded his father, D. Z. Jackson, who served the congregation for twenty-five years.

Mr. Alderman and Tideman and Connell have designed other churches in the Chicago area.

---

one hundred thousand mark it is time for the church to look around for a business manager. These perplexing administrative problems will be handled more easily by a consecrated lay manager than by the best trained theologian in the world.

Look Up and Live

Learn this lesson from the Rocky Mountains. Green trees grow on the barren rocks sending their spires straight to the skies. Regardless of how the seed falls into the ground, the trees grow toward the sun. If there is an obstruction which curbs the growth, a tree grows around it and then continues its straight ascent.

"I can't understand it," said the tourist. "There is hardly enough soil on those rocks to grow grass. Yet the trees seem to thrive."

The guide had his answer.

"You are right. There is not much soil. They get their food from the sun above."

The trees are not an isolated illustration of a natural law—natural for trees, and natural for the human race. Achievement in life is not due to heritage, nor the condition of birth. We have millions of examples of men and women born in a direst poverty who have risen to great heights because they have found their inspiration in higher things. In this group belong capitalists, artists, actors, clergymen, and men and women in every walk of life.

When youth or maturity complains because life has not treated him as he might wish, he needs but to look around him to find many examples of this principle. The achievements of the physically handicapped are amazing. The accomplishments of those from "the other side of the tracks" are inspiring. The fairy stories of the past become the possibilities of the present.

It's the set of the soul
That determines the goal
And not the storm and strife.

Arabs Feed Hungry Israelite

Here is a good Samaritan story of many years ago. It is told in the First Book of Kings, 17:1-7 in your Bible. The good prophet was forced to flee from the authority of King Ahab. He made his home in the wilderness. Little food was available and the issue was to face Ahab or go hungry. But certain Arabs took pity on him and brought him "bread and flesh in the morning and bread and flesh in the evening." He drank from the brook Cherith and his life was saved.

The translation used is a speculative one. But the generic term for raven is so close to that of Arab that some scholars have proposed that this translation be used.* But what is a little speculation compared with the opportunity to tell a story of brotherhood?

*See reference in *The Interpreter's Bible.*

The Outlook for Religion in Russia

Harold Cooke Phillips

A penetrating analysis of the problems of the Church in the Soviet Union, based upon the author's experience during a recent trip to that country.

Dr. Harry Schwartz, *New York Times* specialist on developments within the Soviet Republic and its satellites, has said, "My view has always been that there are no experts on Russia, merely varying degrees of ignorance." There need be no ignorance, however, about this: Russia is making a thoroughgoing and determined attempt to destroy all religion—Mohammedism, Judaism, Christianity—within the territories she controls. There has, I think, been nothing comparable to this antireligious campaign in all history.

The first question that naturally arises is, why is she making this attempt? What has she got against religion? The answer, I believe, is twofold. For one thing, the leaders of the Kremlin realize that religion is the greatest obstacle to their schemes and plans. Genuine religion stands against most everything that Russian Communism stands for. To put it another way, Russian Communism denies what religion affirms. It denies the existence of God. It denies freedom and all spiritual values. It denies the intrinsic worth of the individual. And of course it denies the Christian hope of life beyond our fleeting days. It is obvious, then, that since the Communist view of life differs so widely from the religious view, the success of one retards the progress of the other; hence religion must go.

Now to say this is not to say that theoretically there is nothing religious about Communism. For there is. Indeed, its strength lies in its alleged concern for the poor, the underprivileged, and the dispossessed. It is this ingredient of idealism that makes its tyranny vastly more appealing than the tyranny of the Czars, and accounts for the fact that in the forty years of its existence Communism now controls one-third of the human race.

This leads me to mention the second reason why the Communists are out to destroy religion; namely, the well-nigh complete indifference of the Church under the Czars to the needs of the underprivileged and dispossessed. When Marx described religion as the opiate of the people, he had something. The Church under the Czars was too largely allied with power, wealth, and privilege.

This was evident as we walked through the beautiful churches in the Kremlin, which are now museums. I mention two of the dozens of relics we saw. They are symbolic. One saw here the figure of Christ fastened to a cross of gold. The cross, adorned with the most costly jewels, was indeed something beautiful to behold. But Christ never got off his golden cross. He never walked "in haunts of wretchedness and need." One saw, too, the Bible—a large one. Its jeweled cover, bedecked with the rarest gems, was also something to behold. But such words of the Master as, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; . . ." never got out of the jeweled covers. One could not help thinking of the words addressed to the church at Laodicea: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Said Peter to the lame man, "Silver and gold have I none; but such as I have give I thee." The Russian Church had the silver and gold, but it lacked the compassion, the concern, and the social conscience without which the Church loses its power and cripples its ministry.

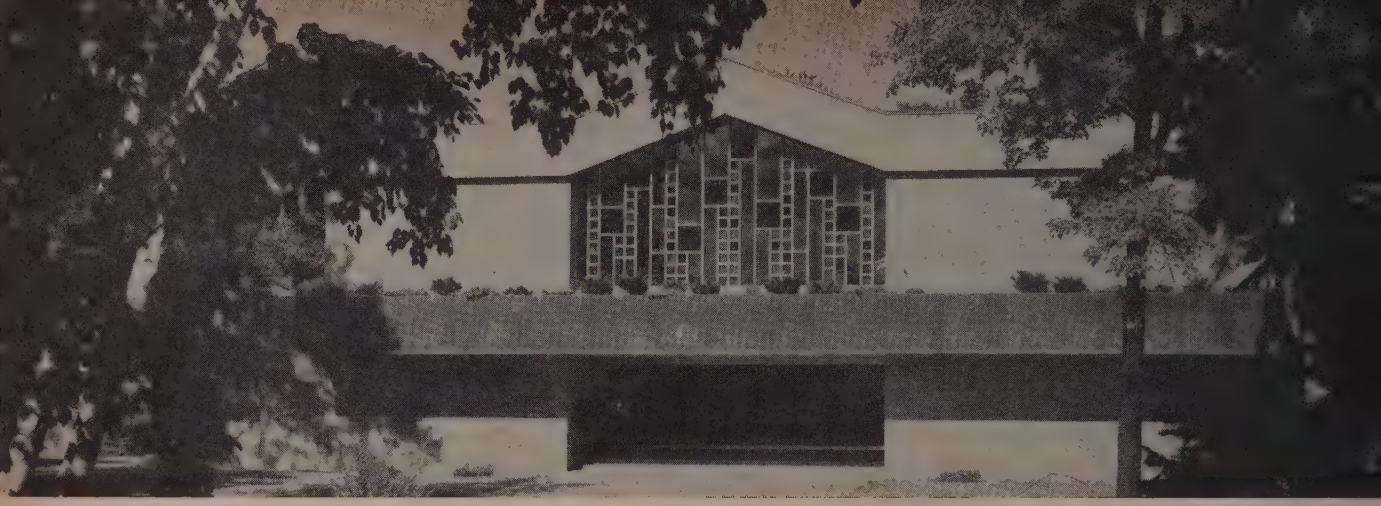
Let us now ask another question. How are the Communists going about this?

The leaders of Russia are not fools but are exceedingly clever. They possess enough historic sense to realize that you

(Turn to page 59)

HAROLD COOKE PHILLIPS

Dr. Phillips is pastor of The First Baptist Church, Cleveland, Ohio, and lecturer in homiletics at Oberlin Graduate School of Theology, Oberlin, Ohio. He holds degrees from eight colleges and universities and is frequently in demand as a speaker, giving the Jarrell Lecturers at Emory University in 1946 and the Lyman Beecher Lectures at Yale in 1947. The author of seven books, he was also chosen as a contributor to **The Interpreter's Bible.**



The entrance at the narthex (southwest) end of the nave. Wing at left is the parlor. Wing at right is the chapel. Note the use of shrubbery for sound protection.

A. I. A. Award of Merit

For the past eight years the American Institute of Architects has held an annual competition for outstanding American architecture. *Church Management* has presented many of the religious buildings which have received these awards. When the five First Honor Awards and the fourteen Awards of Merit were voted by the Jury of Awards last year only one religious building was listed among the nineteen awards. This was the First Methodist Church of Midland, Michigan, designed by architect Alden B. Dow, also of that city.

Shown on our cover and on these pages, this church provides a warmth and a sense of communion with the beauty of creation which contributes an atmosphere so vital to the emotional experience of worship.

The chancel provides the peak for this experience with its direct relation to the out-of-doors. It is the brightest spot in the church, being lighted by a large overhead skylight. The triangular objects seen in the illustration of the skylight are reflectors with incandescent lamps so that even with night activities the chancel is lighted from the skylight. Architect Dow believes that the use of the skylight in this way makes the sky become the steeple of the church.

Carrying this same effect into the nave is the series of translucent plastic panels overhead which run the full length of the nave. Although this is not actually a skylight, the same effect is created by housing fluorescent lighting units above these panels. Also above these panels and out of sight are the air conditioning outlets.

The choir loft is located behind the altar and the brick wall in the chancel. This wall and the plantings growing from the top of the wall keep the choir from being seen by the congregation except when they are standing to sing.

Extensive use of brick for the interior walls and columns plus the cork floors and rich effect of the natural wood pews and doors creates the basic setting for the room. The unique lighting system mentioned above and the natural light which comes from the irregular pattern of clear and colored glass windows flanking the nave combine with this basic setting to add the finishing touches to set just the right mood for worship and meditation.

Another unique feature is that the choir loft is accessable from either the main floor of the nave or by stairs from the balcony aisles. Thus during the processional the choir uses both the center aisle and the balcony aisle. One of the objections often made to a church balcony is the feeling that persons seated there are onlookers who peer down at what goes on without really being a real part of the service. Although it may seem to be an insignificant point, the use

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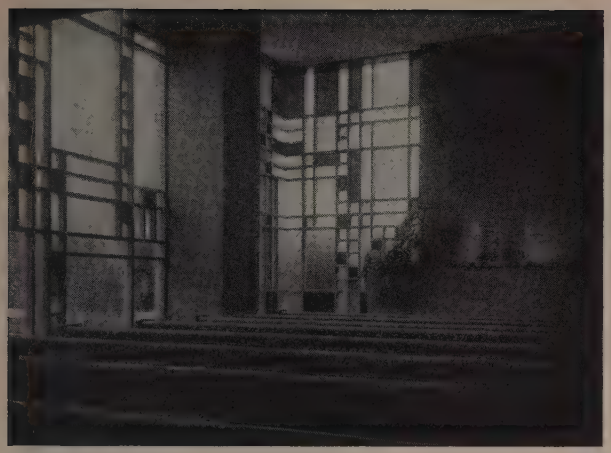
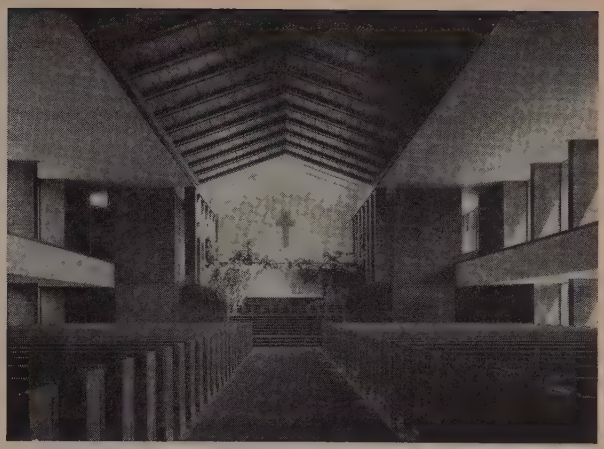
Gates to the garden on the southeast side of the nave. The chapel wing is seen in the background at the left.





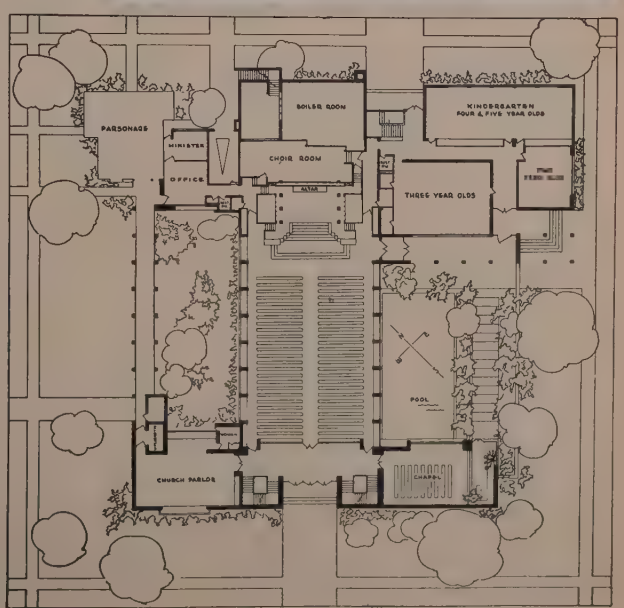
Above Left: Chancel and irregular windows of the small chapel.

Above Right: Chancel and nave of the main worship auditorium. Notice the overhead plastic panels lighted from behind by fluorescent fixtures.

Right: The skylight over the chancel. The triangular objects are lighting fixtures.

Bottom Left: The lower floor plan where most of the education program is housed. Note rooms for infants located so that parents may leave them as they enter the building.

Bottom Right: Main floor plan. Note the way in which the nave is protected from traffic noise on all four sides.



Christ and the Children

Edwin A. Lane

"Ceramic sculpture was chosen to secure the inherent, rich, intimate detail, character and color available in this medium. As a focal point it serves to strengthen the bond between the contemporary and traditional architectural details of this building." These are the words of Marshall T. Rainey, vice president of the architectural firm of Richard Hawley Cutting Associates. He was commenting on a unique and outstanding ceramic sculpture of Christ and the Children created by artist Thelma Frazier Winter for the Euclid Avenue Christian Church, Cleveland Heights, Ohio.

But this is getting ahead of our story. For its beginning we must go back into ancient history because ceramic sculpture as applied to architecture is one of the most ancient forms of decoration. It is a versatile medium which has great expressiveness and warmth, unlimited color and textural possibilities. It was used in temples and palaces of earlier civilizations. It is an ageless medium, however, and is as contemporary as it is ancient. It can contribute much as a decorative medium in the many new and contemporary churches which are now being built.

It was therefore natural that architect Richard Hawley Cutting should turn to this form of art in the planning of Euclid Avenue Christian Church, of which he is a member. It was also natural that he should choose artist Thelma Winter for the creation and execution of the work. Mrs. Winter is one of perhaps only three women in the United States capable of creating and executing such a piece of

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EUCLID AVENUE CHRISTIAN CHURCH
Cleveland Heights, Ohio

THE CREATION OF THE FIGURE

The pictures on the opposite page show, in step by step sequence, the process by which the figure of Christ and the Children came into being. The sequence begins with the picture in the upper left corner, and moves across the page from left to right in each row.

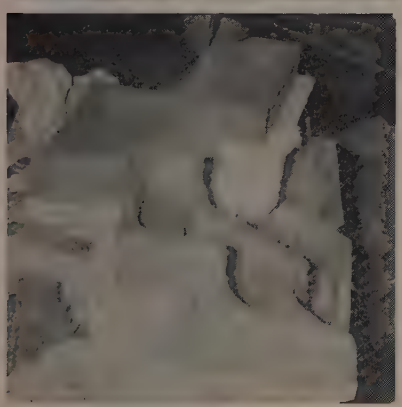
The first step was the creation of the small white scale model shown in the first picture. Then a full size clay model was made as shown also in the first picture, and in the second picture where Mrs. Winter is working on the clay model. After the figure was created in clay, the next step was to make plaster molds from the clay figure, which Mrs. Winter's assistant is doing in the next two pictures. The center picture in the second row shows these plaster molds after they had been removed from the clay model.

These plaster molds were built up with a base of straight forms to fit into the brick wall of the building, as shown in step six. Into these forms the clay was then literally thrown, with enough force to prevent the formation of air pockets. Otherwise the pieces would explode in the kiln. These sections are shown in step six with the base of the form removed, and in steps seven and eight with the entire plaster form removed.

Steps ten, eleven, and twelve show the completed work. In step ten, the pieces are assembled in a horizontal position. Step eleven shows them mounted in the wall of the church, the first time Mrs. Winter ever saw the figure in a vertical position. The final picture shows Mrs. Winter holding the first model alongside the finished product.

EDWIN A. LANE

Mr. Lane is Managing Editor of **Church Management.** He holds degrees from Wilmington College (Society of Friends) and Drew Theological Seminary (Methodist). Having previously served in the Methodist pastorate, he has also done work with The Society of Friends and with Unitarians. As a member of the Methodist Youth Fellowship, he served as editor of **The Fellowshipper,** The Ohio Annual Conference MYF newspaper.



New Records for Old

Churches seek to know their people.

Willam H. Leach

There are those who think churches never change. They should study church records. If they do they will see how from simple registers used by the churches of past years there have come the new forms which really tell about the individuals who make up the congregation.

I have not gone back too far in this paper but I have looked at a few of the official sources to see what our fathers thought were good church membership records.

I will take these in the order of the date of publication of the volumes at hand. First, I have here a copy of *The Constitution of the Presbyterian Church in the U. S. A.* It is dated 1912. This is what that book says:

> It is important that every church session keep a fair register of marriages; of baptisms, with the times of the birth of the individuals baptized; of persons admitted to the Lord's Table, and of the deaths, and other removals of church members.

Next, I pick up a volume entitled *Decently and in Order.** This volume was written by William C. DeWitt, at one time dean of the Western Theological Seminary. It is a book of church administration written for rectors of Protestant Episcopal churches. He goes into the matter of records rather thoroughly.

> The Parish Register should be in one of two forms: first, a large, strong volume, properly printed with headings and spaces, for a list of (1) families and members of the same, so designed as to allow notes of changes without complete erasure; (2) adult individuals not recorded in families; (3) who, of these, have been baptized and confirmed; (4) a list of Baptisms, with spaces for place of birth, date of birth, date of Baptism, names of parents, and sponsors or witnesses, and their addresses, and signature of officiating minister; (5) names of persons confirmed, their addresses, and Bishop officiating; (6) names of persons married, their ages, whether baptized or confirmed, date and place, whether married before; if so, name and date of death of the person deceased; names and addresses of two witnesses; signatures of bride and groom, witnesses, and officiating minister; (7) name, age, and previous address of deceased person, single or married, date of death, cause, place of funeral, date and place of burial, signature of the officiating minister.
>
> Second, in large parishes it is more convenient, and often a necessity, that there shall be a separate book for each class of above named records. This is particularly desirable when the number of any kind of ministration is abnormally large, thus sometimes closing the volume when but partially filled in other departments.
>
> The card-system, now so largely in use, ought not to displace the Parish Register as a bound and permanent volume. It is very desirable to use the cards as a working convenience in the matter of following changes in families; but the Register should be posted from the cards at least annually. Unchangeable records should be entered immediately in the Register. Negligence in this matter is often serious in its consequences.

Next, we pick up a manual for Congregationalism. Here the records are kept by the church clerk, a voluntary officer in the society. The book is *Manual of the Congregational and Christian Churches.* The author is Charles Emerson Burton.

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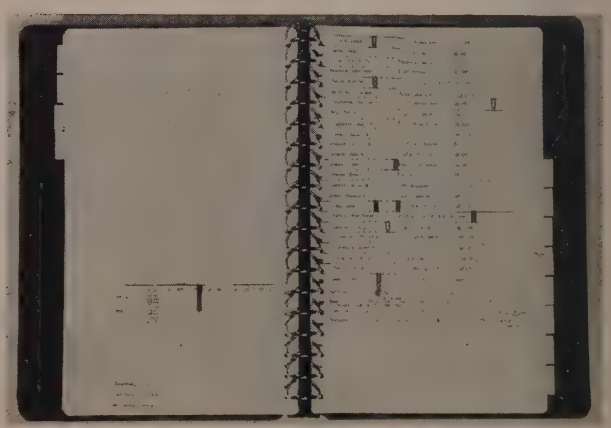
*Published by the Morehouse Publishing Company.

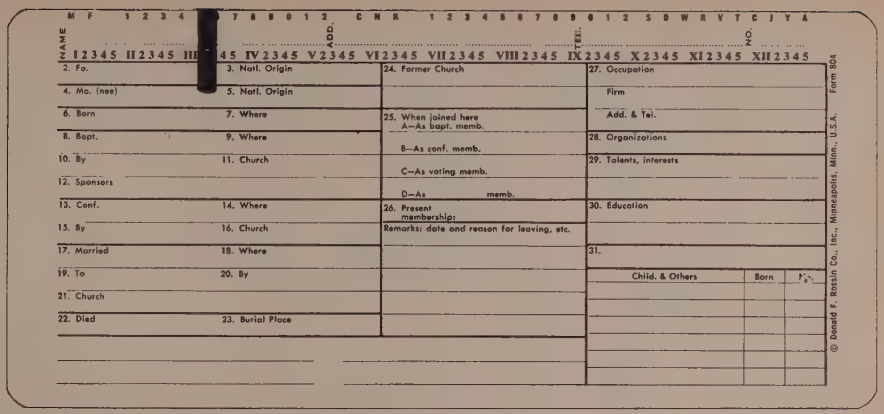
WILLIAM H. LEACH

Dr. Leach is editor of **Church Management,** and is a church building consultant. One of the founders of **Church Management,** he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building.**

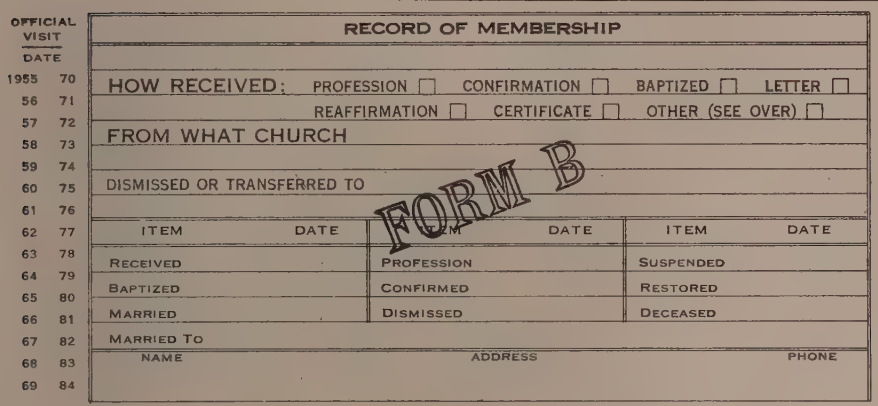


Two of the firms offer display binders like the above. Thus the identifying name on each form is visible.

Right: Membership records form sold by the Donald F. Rossin Co. Actual size, 8½ x 3⅞ inches. Numerous types of forms available.



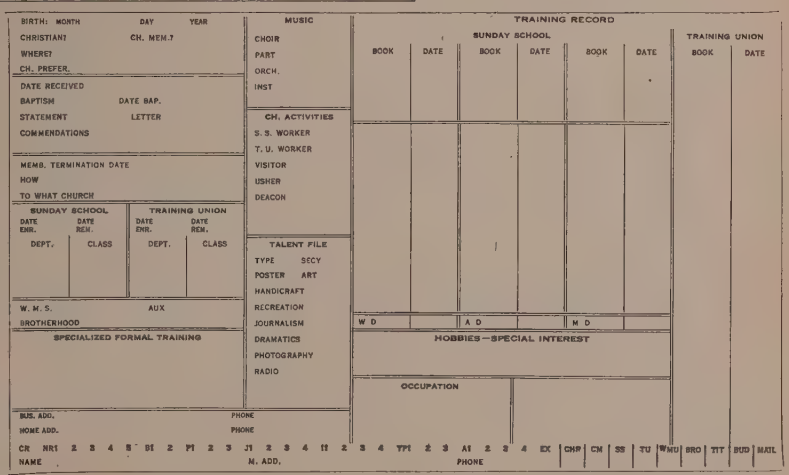
Left: Membership record form sold by Van's Systems. Actual size, 7⅜ x 3⅛ inches. Three types of forms available, all printed on both sides.

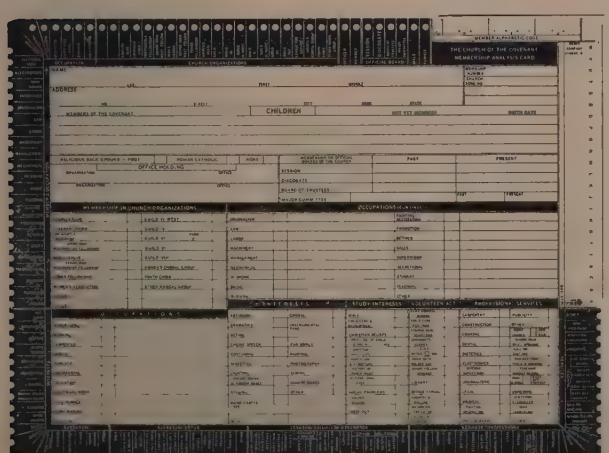


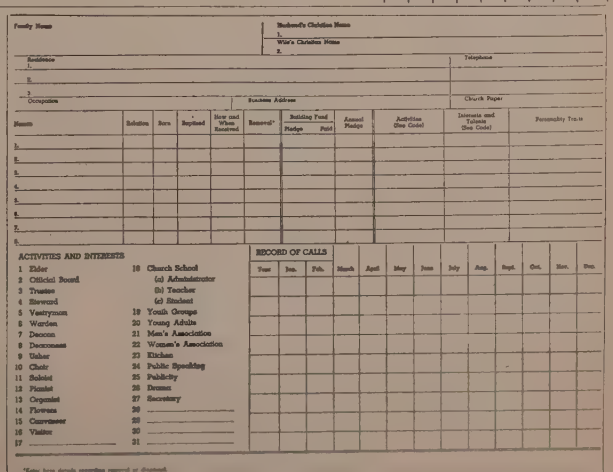
Right: Membership record form sold by Remington Rand. Actual size, 8 x 5 inches. Forms are custom-made for your church.

Below, Left: Membership record form sold by the McBee Company. Actual size, 10½ x 8 inches. A variety of types and sizes are available.

Below, Right: Membership record form sold by William H. Leach Associates. The record form is printed inside of a standard file folder, 11¾ x 9½ inches.







Keeping the Record Straight

Burnette W. Dowler*

Records are indispensable to the adequate organization and operation of any church school.

Several years ago a small boy in a church school fell and was painfully injured. No one knew who his parents were, even though it was eventually discovered that he had been attending the school for five weeks.

This is an extreme case, of course, but all too often good housekeeping is practiced on building and grounds and then neglected among the records. Some students are irregular and no one knows who they are. Consequently, no one takes the trouble to find out why they are "here and gone." This happened to a little girl who received a post card about her absence inviting her to return to church school. She had only been absent eleven weeks with polio! It is axiomatic that the best teacher is the seriously interested teacher and records are a mechanical aid for the concentration of that interest in the trouble areas.

We are a medium size school with over fifty classes and we were confronted with the problem of accurate records. Our population is transitory to some extent and our city is expanding at a great rate. We needed records that were accurate, that could be rapidly assimilated and transmitted, and a permanent method of keeping final reports and figures. The standard booklets we felt were out of order for us, because they become so confused, cluttered, and obliterated after three or four months usage. They were hard to store and the constant checking and study we felt necessary was difficult because the pages could not be scanned rapidly and accurately.

Our purpose, therefore, was to maintain accurate records of the attendance of staff, instructors, associate instructors or in-training instructors, students, parents, church officials, and visitors. We felt that accurate records would reveal to us the segment of membership that was spasmodic because of any one of several reasons. It was an indicator, to some extent, of the interest and work of the instructor involved when the records showed sharp increases or decreases, and were thus a key to instructor requirements and training needs. Further, a periodical analysis of the entire picture of the church school, as shown in the record picture, was a sure guide for equipment and curriculum advance purchases, rearrangement of sections, movement of classes, and more adequate use of existing floor footage, as well as long-range planning for building, equipment and material, and other capital investment needs.

Records in and of themselves are immaterial. They are indispensable, however, to the adequate organization and operation of any church school. It is useless to keep records for records sake, but as a tool to sharpen the work of the instructor, clarify the aims of the school, and indicate needs and shortcomings in the existing structure, records can speak with a clear voice. While our primary purpose as a church school is to evangelize and reach out, as well as to train our own, no army ever advanced with its headquarters disorganized and in an uproar, and we proceeded to set out what records were needed and the simplest, smoothest form of gathering and recording them in the central office. Eventually, the following system came about. We present it that it may be a help to others, and in order that others may help us perfect it.

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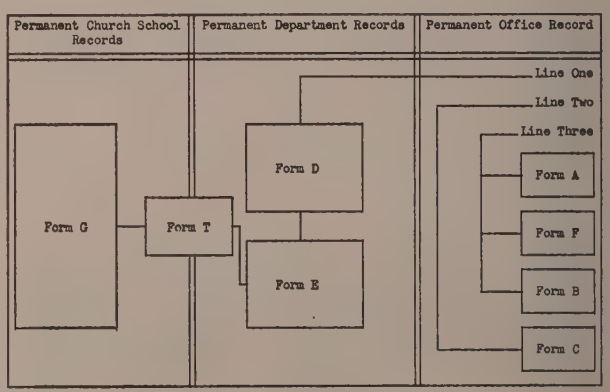


FIGURE 1

Lines One, Two, and Three represent the registration blank (Form C) which is filled out in triplicate. The first copy goes to the department secretary who enters the student's name on the class roll (Form D). Attendance records of each class of the department are then entered on Form E. Department totals are sent to the church school secretary on Form F, and she enters them on the church school record, Form G. The second copy goes to the main church office where it is filed (Form C). The third copy goes to the church school office where the information is recorded on Forms A, F, and B.

*Associate Pastor, First Presbyterian Church, Amarillo, Texas.

DATE_____

NAME_____

ADDRESS_____ PHONE_____

SCHOOL GRADE_____ COLLEGE_____ ADULT_____

AGE_____ BIRTH_____ (if under 23 years)
Day Month Year

CHURCH MEMBERSHIP_____

PARENTS' NAME_____

PARENTS' CHURCH MEMBERSHIP_____

Form 10

Date_____

Name_____

Age_____ Birth Date_____
Day Month Year

Public School Grade_____

Street Address_____ Phone_____

Father's Name_____ Occupation_____

Father's Church Membership_____

Mother's Church Membership_____

Are You a Church Member?_____ Where?_____

Sunday School Department_____

YOUNG PEOPLE AND ADULTS

Name_____

Street Address_____ Res. Phone_____

Occupation_____ Bus. Phone_____

Dept. of S. S._____ Class_____

Church Member_____ Where_____

Name of Parents _____ Address of Residence _____

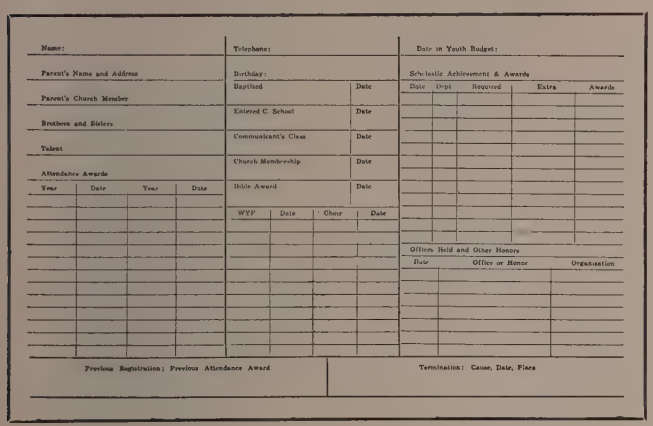
Children _____ Class _____ Children _____ Class _____

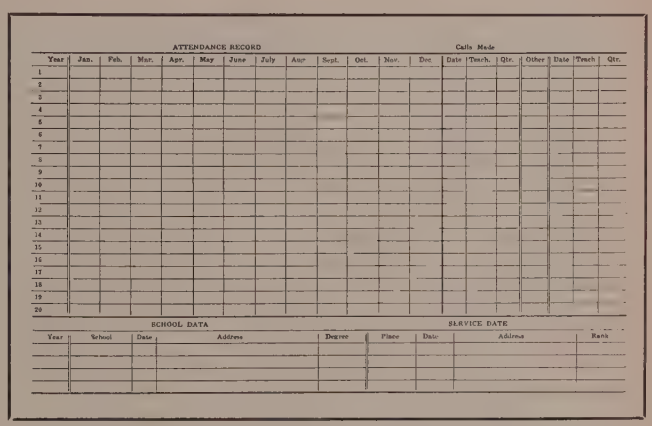
Children _____ Class _____ Children _____ Class _____

QUARTER	MATERIALS	Parent Visitation	Parent Preview	Home Calls Made
October—December				
January—March				
April—June				
July—September				

Full Family Information

Above Right: FORM C, the registration blank, filled out in triplicate by each student. **Above Left:** FORM A, for use by the church school office and educational staff, gives basic information on each student. **Left:** FORM F provides records of parent-church school relationship.




ATTENDANCE RECORD
Calls Made
Year Jan. Feb. Mar. Apr. May June July Aug. Sept. Oct. Nov. Dec. Date Teach. Qtr. Other Date Teach Qtr.
SCHOOL DATA
Year School Date Address Degree
SERVICE DATE
Place Date Address Rank

Above Left & Right: FORM B, printed on both sides, provides a complete record of participation for each student in the program of the church. The information is kept in the director's office and is available to superintendents and instructors upon request. **Right:** FORM T, printed on an envelope, transmits records to the permanent church school consolidated record (Form G).

DEPARTMENTAL ATTENDANCE REPORT

DEPARTMENT_____ SECRETARY_____

Number of Classes	Scholars	Teachers	Visitors	Staff	Total Here	Total Absent	Total Roll

Can Science Serve the Church?

Paul B. Maves

DIMENSIONS OF CHARACTER by Ernest M. Ligon. The Macmillan Co. 497 pages. $6.50.

Ever since Ernest Ligon published *The Psychology of Christian Personality* in 1935, the churches, and particularly religious educators, have been alternately fascinated and repelled by the Character Research Project centered at Union College, Schenectady. Congregations in industrial and college towns with large numbers of scientifically trained members have been drawn to it by the possibilities held out for scientific curriculum construction and the rigorous testing of results. Much amazement has been registered at the amount of money, time, and energy laymen have been willing to pour into the experimental curriculum. Others have drawn back because it seemed to be simply character education rather than religious education, making little use of traditional theological concepts and giving too little attention to worship, Bible study, and church history. Denominational curriculum committees and boards of education have been fearful of possible inroads made by one more proprietary curriculum beyond their control.

Now, as Dr. Ligon states in his most recent book, more than thirty years of work by hundreds of persons and more than a million dollars have been expanded upon this project. *Dimensions of Character* is the fourth book to come out of the project. Previous books have been: *The Psychology of Christian Personality* (1935), *Their Future Is Now* (1939), and *A Greater Generation* (1948). In addition there has been more than a score of articles, many in *Religious Education,* and a series of monographs under the general heading of *Union College Studies In Character Research.*

Surely a project of this magnitude deserves more from the churches than an aloof skepticism or a few superficial surveys. But no one man could evaluate a project such as this. It would take a team, including a psychologist, a statistician, a theologican, a Biblical scholar, an educational philosopher, as well as a practicing educator. Since in this book Dr. Ligon affirms that "any further growth will be through denominational boards and character-building organizations," and in effect lays his findings at the door, if not before the altar of the church, such an evaluation of definitive nature should be made.

PAUL B. MAVES

Dr. Maves is professor of religious education at Drew Theological Seminary, Madison, New Jersey. His degrees are from Nebraska Wesleyan University and Drew. Long interested in the problems of older adults, he is co-author of **Older People and the Church,** author of **Christian Religious Education of Older People** and **The Best Is Yet To Be,** and is the editor of **The Church and Mental Health.** The first and the last of these books were selections of the Religious Book of the Month Club.

In this article all that can be done is to look critically at the book which is at hand. An effort will be made to judge the book upon the basis of its stated purpose.

Essentially this book is a proclamation and a defense of the thesis that "religious educators and the character building agencies could double their effectiveness every decade for the foreseeable future" if they would use scientific research methods. The major purpose of this book "is to bring some of these tools within the reach of all who are concerned with this phase of education—whether professional scientists, educators, leaders in character-building agencies, religious educators, teachers, parents, or even some of our more able youth." The findings of the Character Research Project are used primarily as illustrations of how science can be applied in this field.

The tools of scientific research which Dr. Ligon believes can transform religious education are mainly statistical techniques for the evaluation of results and the testing of methods. Among these are the coefficient of correlation, small sample statistics, and the concept of research design with built-in controls and a measure of probability to separate variations due to chance from those caused by design. Correlation is believed to be the greatest statistical tool ever invented and factor analysis is its master achievement.

Dr. Ligon holds that parents, teacher, and children have to be in on the research and "that social research progress can be made much more rapidly if laymen will master some of the principles and skills of the scientific method, and thus become co-scientists rather than guinea pigs in research." This means that these persons must learn to (1) look for an unbiased sample, (2) accept the infinity principle which states that there is more truth to be learned than all of us together will ever be able to learn, (3) believe that the universe is dependable and predictable, (4) produce reliable

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Function and Character Combined

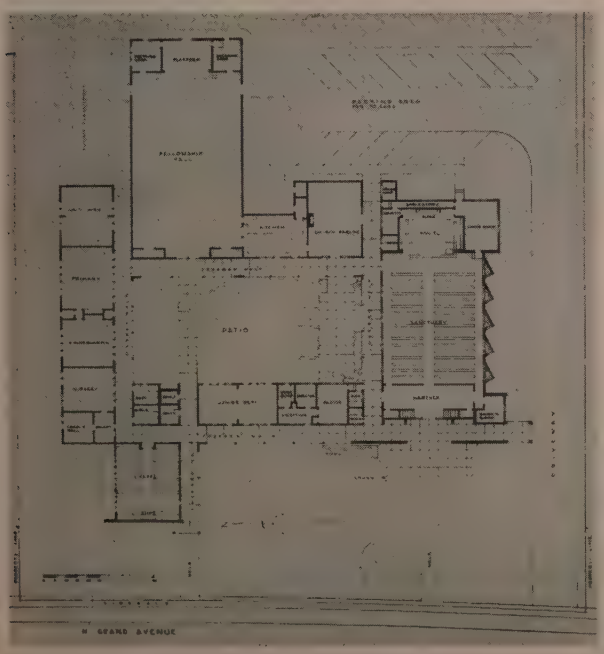
"Modern churches look like super-markets!" This was a recent comment of a layman upon examining a new church, a building which indeed was grand and severe, dominating the block upon which it stood. In this instance both the layman and the architect were at fault.

The architect sought to capture the grandeur of a medieval church in austere forms of modern architecture. He was foredoomed to failure. Today one cannot outdo super-markets in size. This layman, an otherwise contemporary product, believes that a church is not a church unless it exudes musty medievalism.

Like too many of us, he has not bothered to think through this matter of anachronistic churches. The church owes no allegiance to history. It was generated in history, not by history. Thus, no homage to any particular era of history is required of it. If man conceives of a church plant only in Gothic architecture, his thinking is culpable.

The medieval church, to which so many feel we owe architectural allegiance, was designed and built in massiveness on the premise that sinful man required a monstrous offering of obvious acceptability to God and consonant with medieval gospel—a building worthy of housing the priestly intercessors of an always angry God. This was the inspiration of the Gothic church.

With the Reformation our thinking changed. The church was no longer a shrine to house the sacred treasures crafted to act as a perpetual reminder of our sinfulness or a temple where lodged the priestly intercessors. Today we know the church to be a series of functional buildings where a Christian community may gather in corporate expression of its common life in Jesus Christ.



Churchman vs. Architect

Here, then, is the basis for the conflict between the average churchman and the forward-looking builders of today's churches. Mr. Average Churchman often presupposes that a church, in its architecture, must resemble a style of church that was born out of an entirely different theology from our own. The better church builders, on the other hand, think of their task as that of providing an atmosphere, apart from our temporal life, where God may dwell among us.

Instead of requiring set patterns of our church designers, we should demand of them only that they design buildings, art forms, and symbols best able to represent directly and beautifully the message of the Christian gospel to contemporary man and to create an aesthetic tone and mood where may pervade the reconciling love of God.

A tremendous church building program is in progress in Southern California. Many of the new churches are destined to fall into the "church-that-looks-like-a-super-market" category. Many will be wan throwbacks to an era and a theology that is not ours.

Many of the new churches, however, will be exemplary of this great "creative and formative period in the history of

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Priming the Preacher's Pump

David A. MacLennan

Capacity for self-criticism is said to be a mark of a mature person. Each of us who occupies even a medium-size eminence by virtue of our vocation and position in the community like to think we can criticize ourselves and take "constructive criticism" from others. One perceptive criticism of us who "make with words" because we are commissioned to preach was made by an American Indian. Homespun versifier and philosopher Don Blanding reported it in his book, *Joy is an Inside Job* (Dodd, Mead & Co., 1953). "You white people," said the Indian to a man who watched a beautiful sunset with him, "you white people like to put things into words and into books. You watch the sunset and say. 'It is beautiful. It is red and yellow and orange. . . .' You are so busy putting the sunset into words that you don't experience the sunset. Let the sun set inside of you! Let it stay there. Later you will be able to give the sunset to a friend. The words will come. . . ." To which Mr. Blanding added the postscript with its Biblical instruction: "Be still and know. . . . Be still and experience the knowing. Hold that knowing until it has inundated your whole being. Speak of it only to pass it along. Then, in giving it you will keep it." (page 73).

How hard it is to be still in the age of the plane hop, the quick stop. How hard it is to experience creative silence before beauty of God's word, God's world, or God's children. Our unpunctuated garrulity frequently makes our services of worship a kind of prayer-wheel wired for sound. Late as it is for a New Year's resolution, we preachers would better dust off one spiritually important one: to take ten minutes a day to be still and know that God is, that he is love, truth, righteousness, beauty, holiness—and so much more than we can ever say about him. If we can learn to listen to God, we may be better listeners to others. And practicing responsive listening to "what God the Lord will speak" should make us clearer, more convincing transmitters of the Word.

DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

SERMON SEEDS

I. *Steady As You Go.* "By faith Moses . . . endured as seeing him who is invisible."—Hebrews 11:27. Is there any Christian who could not make his confession the Negro spiritual's confession: "Sometimes I'm up, sometimes I'm down, Oh yes, Lawd"? Life moves not on a smooth level plane but up hill and down dale. One waggish businessman who acquired a country home of modest proportions felt that even the real estate deal left him moving up and down and called his place "Upsans Downs"! C. S. Lewis in his *Screwtape Letters* wrote of the so-called law of undulation. In our spiritual life as in our daily work we shift from high to low moods. What help can Christian wisdom about life give us to manage our undulating or alternating moods?

(1) We can endure knowing that all men and women seeking to live the Christian life experience moods. Saints have acknowledged it. Recall the psalmists who, after affirming God's shepherding care, have dark nights of the soul when they ask if God has cast them off forever. Think of Elijah under the juniper tree utterly dejected; of the two desolate travelers to Emmaus on the first Easter afternoon. Recall Jesus himself and his admission of almost deadly sorrow. (Mark 14:33, 34).

(2) But comforting as this assurance is, it is not in itself the insight which will restore our souls to an even keel. British sailors have made us familiar with the signal: "Steady as you go." How can we attain steadiness of soul under the strain of shifting moods and circumstances? Another counsel of the saints, who have endured as seeing the invisible commander, is this: never display your wounds except to a physician. This "physician" may be an understanding, discreet friend, a pastor, or a doctor. This counselor may suggest, as did the celestial physician to depressed Elijah, that something to eat, some time to sleep, may be part of the cure. Fatigue induces spiritual sagging. Something is needed to keep our chins up.

(3) Closer to Christ's central emphasis is this suggestion: keep on keeping on the line you are sure God wants his

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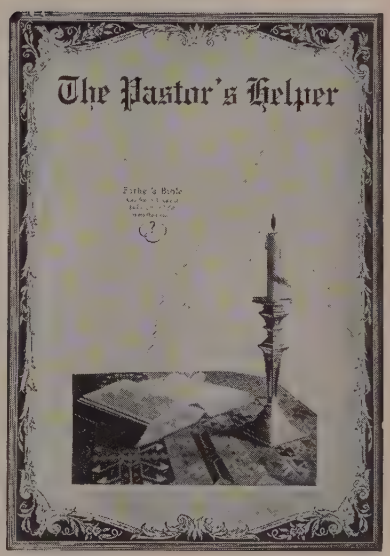

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Church Towers and Steeples

Clement W. Fairweather, F. A. I. A.*

Of all church features I think the steeple
Is most appealing to all the people.
A nave may be lovely, and all may inspire;
That is all who are in it, and also the choir.
An altar, a dossal, the sound of a bell,
A sermon, if short, or a hymn that's sung well;
All have appeal, but for all of the people,
There's nothing to equal an old fashioned steeple.

When I was a young man embarking on the career of an architect, a friend gave me a book entitled *The Towers and Steeples of Sir Christopher Wren.* If I remember correctly there were sixty-six of them. After duly admiring them, I put the book on a shelf and waited hopefully for church building committees to come to the office. None came. Year after year I waited, wresting a living out of other work, sometimes church work, but never a tower or a steeple. After thirty years, the bookshelf groaning, I threw the book out. That proved to be one of the best things I ever did, because as soon as I didn't have the book, I got steeples to design.

My dictionary defines the word steeple as "a tapering tower especially on a church, often with a spire." The first church I designed after World War II ended was a Community Church in New York. The cost was to be fifty thousand dollars. I submitted the studies to the governing body of the church and the elevations showed a bell tower about ten feet high. No taper, no spire. The studies were approved but I was told that "they didn't think much of my steeple." I thought it was nice, but didn't think much of the appropriation.

My first steeple of size was that of the Reformed Church of Metuchen, New Jersey, designed in 1949. It was one hundred and twelve feet high from the ground to the top. Being my first steeple that was really up in the air, I was a bit up in the air myself and so gave it most careful study. Of one thing I was determined. The height and width must work themselves out naturally in proportion with the rest of the structure so that I would not go out for height, for height's sake. I know one steeple that is the highest in its neighborhood, and the ugliest, and others that would be beautiful if they didn't look as if they could be threaded. Nowadays we use structural steel frames for steeples. When the frame went up for the Metuchen church, I groaned. The steeple looked too slim. Then came months of worry and conjecture. When the studs, sheathing, and slate were applied on the frame, would the steeple look right? Of course when

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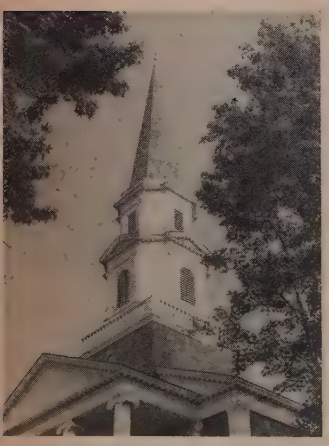
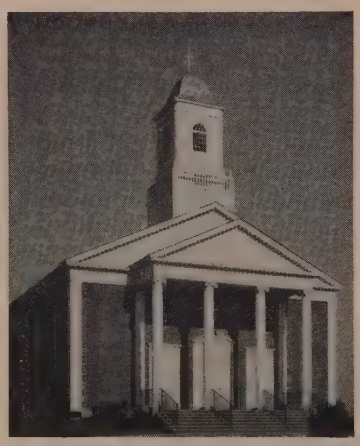
*Metuchen, New Jersey.

TOWERS & STEEPLES DESIGNED BY THE AUTHOR

Left to right are: The Reformed Church of Metuchen, New Jersey; Corpus Christi Roman Catholic Church of South River, New Jersey; The First Presbyterian Church of Plainfield, New Jersey; and First Congregational Christian Church of Irvington, New Jersey.

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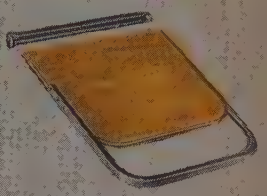

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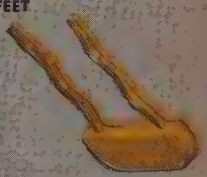

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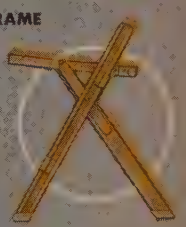

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Functional Unit Design

The design for the first Presbyterian Church, Niles, Ohio, prepared by the office of Donald LLoyd Bostwick and Associates, was awarded the citation of honorable mention in the master plan classification at the Joint Conference on Church Architecture held in Atlanta, Georgia last March. This annual conference is sponsored jointly by the Church Architectural Guild of America and by the Bureau of Church Building of the National Council of Churches.

The outstanding feature of this building is its unique unit design which combines the advantages of housing worship, administration, fellowship, and education units in separate buildings with the advantages of housing them all within a single building. The technique, in brief, was to bring the four units together under one roof, but at the same time maintaining the function and purpose of each unit as a distinct and separate individual operation in the total church plant.

Each of the four departments is easily accessable directly from the outside. On the North side is the entrance to the worship unit. On the South side is the entrance to the education unit. At the East end is the entrance to the administrative offices while the West end provides admission to the fellowship hall. At no point is there any traffic congestion, even when all four departments are functioning simultaneously. This design also permits complete control of the building when all areas are not being used simultaneously.

Further emphasis on the distinct functional needs for each type of unit can be seen in the plan for interior decorating. The selection of color throughout the plant will be made carefully since the color will have much to do with the creation of the moods of the congregation. The worship unit will be serene and serious in atmosphere so that the worshiper has a sense of quietness and reverence conducive to worship. On the other hand, the fellowship hall will have a gay, spontaneous color scheme which will encourage social interaction. The administrative offices will be dignified, decorated along the same lines as the modern business office. The education unit will follow the pattern used in the

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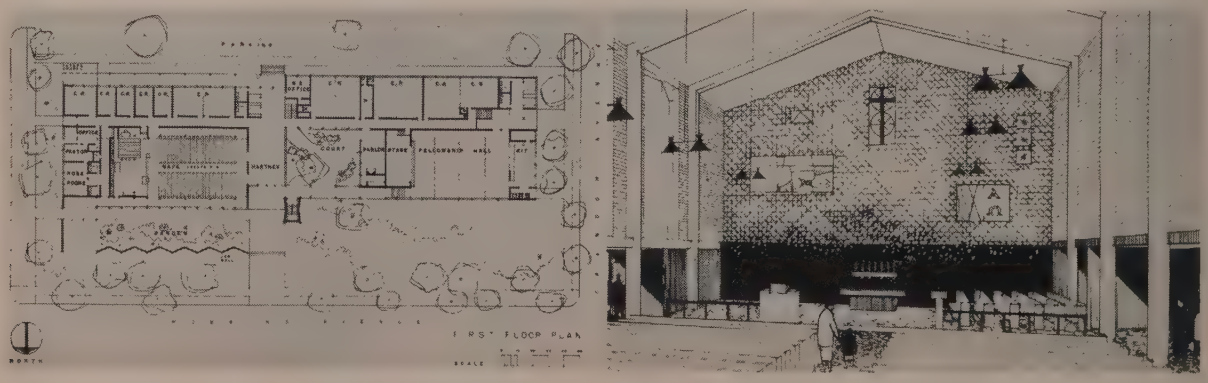

Left: Notice the entrance arrangements which provide each unit with its own entrance not in conflict with any of the others. **Right:** The metal organ screen and the artwork upon it show the incorporation of fine art in the design.

Priming the Preacher's Pump

(From page 20)

child to take. Even when we do not feel like it we must steer the ship of soul on the course he has charted. To change from marine to landscape figure of speech, Christian living is not skipping from mountain peak to mountain peak. There are valleys and plains as well as summits and exaltations. "Keep looking," said a Christian veteran, "keep looking; he will take care of the seeing." Keep looking to Jesus. One way to do this is to keep close to the fellowship of Christ's people. We need to recall that at least 7000 in our section of his church have not bowed the knee to false gods. We are to endure as seeing the great Lord of history, of events, and of our little lives, who is invisible.

(4) Fourth rule is one which expresses Christ's own law of spiritual life and greatness: "Whosoever will save his life shall lose it; whosoever loses his life for my sake and the gospel will save it." Steady as you go with God, to others, and for others in Christ's faith and grace.

II. *What Do You Say?* Scripture background: Matthew 7:1, 2; James 2:26; 3:5, 6, 10. Here is a sermon ready for development on an everyday question: What do you say? You can emphasize in turn each of the question's four words. For relevant and interesting treatment three questions may be your main divisions.

(1) What do you say about others? Here the apostle James has some scorching words to say about scorching tongues. What do we say about others that makes it harder for them to live well, to recover lost moral ground, to be Christian? Always we need to make every rumor, every bit of gossip pass three tests: Is it true? Is it kind? Is it necessary to pass the rumor or report further? How often we are embarrassed, even humiliated, to discover that snap judgment on another almost snapped their faith. Until all the evidence is in, let us not judge another. When it is available, let us be careful that we say nothing to make it hard for the other to make a new beginning.

(2) What do you say to yourself? A man must not be conceited; scripture warns against thinking of oneself more highly than one ought to think. But we are also to talk to ourselves more hopefully than self-disparagement permits. We are sinners, but by divine forgiveness we are penitent and forgiven sinners. We may be failures, but not irrevocably. "Now are we the children of God . . ." Christ came that believing in him we may have power to become more than we dare dream in our low moments.

(3) What do we say to God? Do we say nothing, because we have barely a bowing acquaintance with our maker, redeemer, and friend? Do we talk to him spitefully, blaming him for human actions? Do we complain petulantly, demandingly, as spoiled children speak to an indulgent father? More important, do we talk to him in terms of love and willing obedience? Great business can be done in a soul, in a church, or in a world where men and women say, with a saint of other days who was heard as he limped up the stairs to the scaffold on which he was to die a Christian death: "Lord, I am coming as fast as I can." What do you say?

III. *Cosmic Weather Forecast: Bright Tomorrow.* Texts: Luke 12:56—". . . you know how to interpret the appearance of earth and sky; but why do you not know how to interpret the present time?" Psalm 97:1—"The Lord reigneth; let the earth rejoice." What will tomorrow be like? What kind of weather may we expect? Ask an Englishman during a typical winter and he may answer "Horrible!" One of my friends on his only visit to London asked his favorite waiter a similar question and always remembered his answer: "Tomorrow will be bright enough." What about the future? What about global weather? Can we expect any "bright intervals" from our cosmic source of moral and spiritual climate?

Here in the Gospel of Luke, as in Matthew, we have Jesus recognizing the fact that Palestinian Jews were weather-wise. Cloud formations over the Mediterranean area, in the west, indicated to them that rain was on the way. When desert winds blew southerly they were sure the sirocco-like wind was coming. Why were they not as perceptive about moral and spiritual weather? They would not or could not read the signs of the times. Otherwise, Jesus is saying, they would have seen that God's kingdom was on the way.

What is the forecast concerning our tomorrow? The earth's future? A misprint in a church bulletin informed the readers that the officials had prepared a BLURprint of the church's building plan! We have no blueprint of God's plan, no detailed advance information. What we have is more blurred than we would like. But from God's direction of man's history thus far; from the design disclosed in the Biblical revelation, from the purpose which dominated Jesus' life and which we believe is that of our Christlike heavenly Father, we can believe one tremendous truth: tomorrow will be bright.

(1) Look back along the road his human family has traveled. Review the pilgrimage of Christ's people since Calvary and Olivet and Pentecost. God has not gone on vacation from his world! He has not resigned. As he has guided us thus far he may be trusted to guide us still. What did Newman sing in "Lead, Kindly Light"?

> So long Thy power hath blest me,
> sure it still
> Will lead me on,
> O'er moor and fen, o'er crag and torrent,
> till
> The night is gone.

And the night in which so many of the

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earth's peoples seem to be living must pass. God has not left himself without witness, not without witnesses and helpers. "God help us!" said one discouraged soul. "Ay," said his friend, "and we must help him, too."

(2) Why will tomorrow be bright with increasing hope and increasingly realized promises? Because God reigns tomorrow, as today and yesterday. Here is where the grand affirmation of Psalm 97 sings the Christian confidence up into eternal spheres: "The Lord reigneth; let the earth rejoice!" Granted the obverse side of the truth applies too: "The Lord reigneth; let the people tremble." This latter fact of divine justice enthroned and in control should make us all less complacent, as it should make the unjust man uneasy. In God's sovereignty is the real ground of our confidence that a better day is possible. Rejecting as romantically unreal the nineteenth and early twentieth century belief in inevitable progress, we must not swing to the other extreme and use Christian terms to express sub-Christian despair and pessimism. For, ultimately, the destinies of men are not at the mercy of nuclear weapons, air forces, fleets, and armies; nor are human beings forever in subjection to tyrants.

This conviction could be developed further as the preacher asks his people to reflect on the triumph of the Church, and on the necessity of realizing that God is almighty if we are to have calm and peace in the midst of varied experiences. "Fret not thyself because of evil-doers. The Lord reigneth, and he shall make righteousness to go forth as the light and justice as the noonday." (Psalm 37:1, 6). Whittier knew it:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death,
His mercy underlies.

IV. *You Need a Change!* Text is the King James Version of Psalm 55:19—"Because they have no changes, therefore they fear not God." In the introduction you may acknowledge that it is difficult for us to be sure exactly what the psalmist meant. The suggestion is that absence of change encourages a loss of the sense of God's presence, or of reverence for God. Implied in this familiar rendering is that changes are good for us and tend to make us more sincere and active believers. It is not the whole truth. Therefore we must recognize that:

(1) Change for the sake of change may be stupid, wasteful, and even disastrous. "Change and decay in all around I see" is a depressing response to chronic flux, but it may be reasonable. Marguerite Bro penned some lines which began:

God, there are things in my life I don't like,
Folks I cannot bear.
But there are some things I would hate to change,
Friends I cannot spare . . .

You can add other items. Integrity of individuals; loving kindness expressed by Christians who take time in a speed-made age to listen and understand and encourage; the Church in her age-long, unceasing witness to the power of Christ to transform individuals and societies; and the innocence of tiny children and the serene faith of some senior citizens. But unchanging life makes for deadly living.

(2) In a dynamic universe change is on God's agenda. Otherwise life would be static and stagnant. Daily living would be tedious, monotonous, and dull. "To live in a narrow groove with a tedious sameness of environment and occupation may well make us dull-eyed and spiritually short-sighted, dead to the myriad glories of Creation and the multitudes of God's mercies." (Roderic Dunkerley). To have the enlarged horizons which travel brings; to take the distant journeys great literature and music make possible; to discover the interesting qualities of persons, other than those with whom we habitually live and work and worship; free us from provincialism, from littleness of view and sympathy. But it all depends on what we bring to the new experiences. Have you seen a traveler reading a paper-back "whodunit" on a plane flying above the Grand Canyon as I have? Have you seen an employee in a new, potentially significant job, as bored as a rheumatic old dog seems to be when a cat crosses the road?

(3) Change is a requisite of improvement when it is directed by God's Spirit moving in the minds and hearts of his responsive people. Use the example of Peter when he was asked to taste the strange food let down from heaven, "Not so, Lord, I never have . . . I never can." The Gloria Patri's finale is a glorious affirmation concerning the God whom we adore—"As it was in the beginning, is now and ever shall be, world without end." This unchangeableness is not true, however, concerning institutions, organizations, and programs of Christ's living Church. "Speak to the children of Israel that they go forward" is said to the new Israel of Christ. Forward may mean abandoning a cherished old location, or rebuilding on one. Forward may mean adopting daring new plans for winning and assimilating new members. Forward may mean taking aspects of the gospel seriously which involve revolutionary changes in our attitudes toward persons of other races, colors, and economic and social status.

(4) Greatest change of all is demanded by our creator and redeemer: the change from self-centeredness to God-centeredness. Paul wanted us to be changed "into the same image, from glory to glory, as by the Spirit of the Lord." To welcome and experience and cooperate with such change is to find even "the trivial task, the common round" a highway of wonderful adventures—and as the hymn declares, "a road to bring us, daily, nearer God." We need a change!

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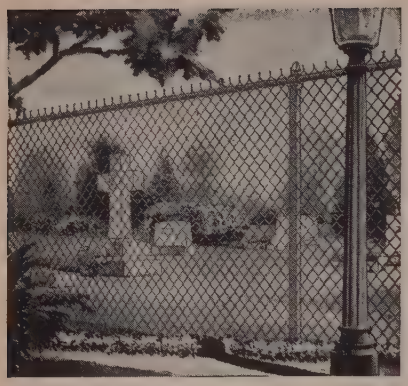

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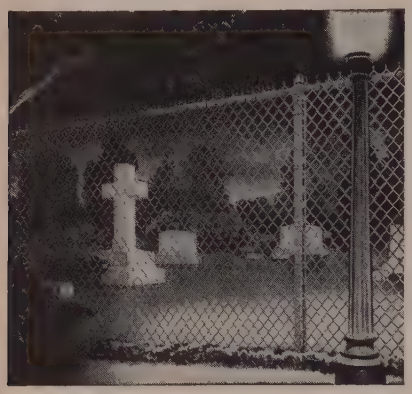

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fresher course in basic Christian theology? Would you like to have one or two of your literate thoughtful laymen take an introductory survey course in theology? Buy and lend *Beginnings in Theology* by Jack Finegan of the Pacific School of Religion, Berkeley, California. Published by Association Press it sells (I think—since the jacket of my copy has vanished) for $3.00. Dr. Finegan has made us his debtors by his imaginatively fresh essays on aspects of Christian living (*Clear of the Brooding Cloud*) as by other literary contributions to Christian thought and action. He brings the same clear, unambiguous style to presentation of "the important things which are told in the Bible about God, Jesus Christ, and the Church." But as he himself states, he brings to the discussion knowledge available from other sources about our universe and our life. Divided into three sections—God, Christ, the Church—there are twenty-three chapters dealing with such diverse but related themes as: Mystery in Religion; God and the Realm of Accident; Christ and Other Religions; The Uniqueness of the Incarnation; Why Did Jesus Die?; and the meanings of the church, baptism, the Lord's Supper, and the Christian hope.

Few readers will agree with every position taken by the author, but most readers will be impressed by his honesty, fairness, and by his own allegiance to basic Biblical faith. This one volume survey of "things most surely believed" is on the main line of classic evangelical faith.

NOTABLE QUOTES

It is only when the meaning of the cross and resurrection is honestly faced that the most urgent difficulties that confront the Christian believers are met and overcome. As P. T. Forsyth, the great British theologian of the last generation, said, "The result of his life and teaching was that they all forsook him and fled; but the result of his cross, resurrection, and glory was to rally them and to create the Church in which he dwells."

—Daniel Jenkins in *Believing in God,* Page 47. The Westminster Press, 1956.

* * *

It is the effect of hope to give life. "By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead." (1 Peter 1:3). We commonly say that while there is life there is hope. The converse is true: while there is hope there is life. "Where there is no hope," wrote Samuel Johnson, "there can be no endeavor." Where there is hope, there can not but be endeavor. Hope makes alive. It is because the church has hope that the church lives. The hope is grounded in faith, and expressed in love. Together these three verities, hope, faith, and love, abide. If he believes his faith with his emotions as well as with his intellect, the Christian can never be entirely discouraged. Even though he is disappointed and defeated he tries again, for he believes in power greater than his own and a purpose which goes beyond his own understanding. . . . The confidence which Christians have, comes from "knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence." (2 Corinthians 4:8-9, 14.)

—Jack Finegan in *Beginnings in Theology, page* 234. Association Press, 1956.

* * *

During a recent vacation we took a cruise through some of the two hundred miles of canals that make Fort Lauderdale, Florida, the Venice of America. . . . Our guide showed a keen sense of humor as he pointed out some especially beautiful homes and told something of the circumstances of their owners. As we glided past one imposing mansion on an island by itself, the guide said, "Mr. _____ of Chicago lives here—that is, for a few weeks each year. He is president of this company and chairman of the board of that. He has a swimming pool in the center of the beautiful patio. He has a yacht in the back yard, and a Cadillac in the front, and ulcers in his stomach." . . . Straw in the headpiece! Ulcers in the stomach! Ice in the heart! Misery in the mind! Lousy and dissatisfied! Why this damnation of things? Why is it so many of us cannot enjoy the wealth we have labored so long and hard to acquire? What demon is it that keeps things in the saddle so that they ride mankind instead of being ridden?

—Lance Webb in *Conquering the Seven Deadly Sins, page* 141, Abingdon Press, 1955.

* * *

. . . the really big men in noble achievement, would probably be the first to deprecate any undue praise for them personally. John Ruskin said, "They have a curious under-sense of powerlessness, feeling that the greatness is not *in* them, but *through* them—that they could not do or be anything else than God made them." Which reminds us of how Haydn, when he lay dying, heard his wonderful chorus "Let there be Light" (from the oratorio "The Creation") ring out before a great audience, and cried, "Not mine, not mine; it all came to me from above." And of Paul's lovely word, "I can do all things through Christ which strengtheneth me."

—Roderic Dunkerley in *At the House of the Interpreter,* page 6. Independent Press, Ltd., Memorial Hall, London E. C. 4, England. Six shillings.

JEST FOR THE PARSON

An amusing "blooper" appeared in the usually accurate Greensboro, North Carolina *Record* on February 2, 1955. A copy of it was given to me recently by Charles E. Gressle of Concord, North Carolina. When Dr. James A. Jones, then of Charlotte, was appointed president of Union Theological Seminary, Richmond, Virginia, a Greensboro Presbyterian layman, Mr. W. H. Sullivan, was asked for a comment. He was quoted erroneously as saying, "It's a wonderful thing for the seminary and for all the poor sinners who support it." What Mr. Sullivan really said to the reporter was "for all the four synods who support it"! But the misquotation contained good doctrine for Presbyterians! Not misquoted was the Hollywood character who said, "I used to be terribly conceited but my analyst straightened me out, and now I'm one of the nicest guys in town."

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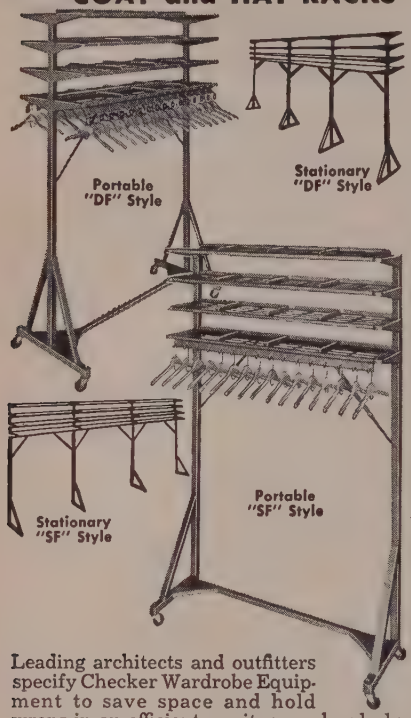

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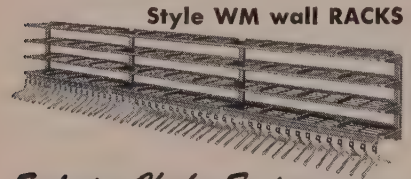

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Office Building Chapels

Robert Cashman*

Chapels are a vital part of college and university life. Likewise they are an important source of comfort and inspiration to patients in hospitals and other welfare institutions. They are found in military camps; and to meet the needs of smaller services such as weddings, they have become almost a necessity in the larger churches.

Recently, however, a new development has come that may have far reaching consequences, for Christian businessmen are including chapels in the larger office buildings to be used both for individual meditation and prayer and for prayer groups and other activities that point toward an increasing interest in the religious welfare of communities.

There are two such chapels in Shreveport, Louisiana. One is in the Texas Eastern Building on Milam Street, the room being furnished by the owners of the building, and the equipment provided by popular subscription. The other is in the recently completed two million dollar twenty story Henry C. Beck Building on Travis Street. It is the gift to the public by the owners of the building in memory of their fathers. This chapel is in no way intended to replace any service of a church or synagogue, but rather to serve as a convenient place of worship and meditation for all, during the burdensome days of a business week.

The chapel is divided into three sections, the foyer, the main room seating sixty people, and an area at the rear of the pulpit which contains an organ and space for the clergy and the choir to robe, if desired.

*Shreveport, Louisiana.

The chapel design is one of simplicity, yet with a richness that befits its purpose. A carpet of biege wool covers the floor and helps to provide the quietness desirable in a place of worship. The pews are of light walnut. Sage-green velvet cushions have been furnished for the pews and kneeling benches. Indirect lighting is provided by eight milk-white glass panes on either side of the chapel, separated by Flemish tapestry brick which forms all the walls of the main chapel. The lights may be dimmed or brightened as desired by a rheostat, manipulated by the organist. The room is air conditioned.

The altar area is designed for services of all faiths. A polished brass cross and a Star of David have been supplied; likewise candlesticks and flower vases of polished brass. The pulpit is adjustable, as well as portable. Copies of the Protestant, Catholic and Jewish scriptures are available for use at all times.

A beautiful carved slab of Tavernelle Mandorlata marble, extending from the floor to the ceiling, forms the reredos behind the altar, and on either side is a delicate walnut grill screening the organ and the robing room.

The prayer of dedication is inscribed on Italian marble in harmony with the reredos of the chapel. It is in Old English script, with illuminated capital letters in gold leaf, and reads:

O most glorious God, whom the heaven of heavens cannot contain, graciously accept the dedication of this place to thy service, and grant that all who shall call upon thee here may worship thee in spirit and in truth, and may in their lives show forth thy praise. Amen!

CHAPEL IN AN OFFICE BUILDING

The above chapel is in the Henry C. Beck Office Building, Schreveport, Louisiana.

New Records for Old

(From page 14)

The date is 1936. The publisher is The Pilgrim Press. Here are the instructions:

> The clerk shall keep a faithful record of the proceedings of the church and of the church council, of which he shall be a member *ex officio* and its secretary. He shall keep a register with addresses of the members of the church, with dates and modes of their reception and removal; also a record of baptisms and marriages. He shall issue letters of transfer voted by the church, notifying the churches to which they are addressed; preserve on file all communications and written official reports. . . .

Advancing a few more years, I pick up a volume of the *Discipline of the Methodist Church,* 1940.

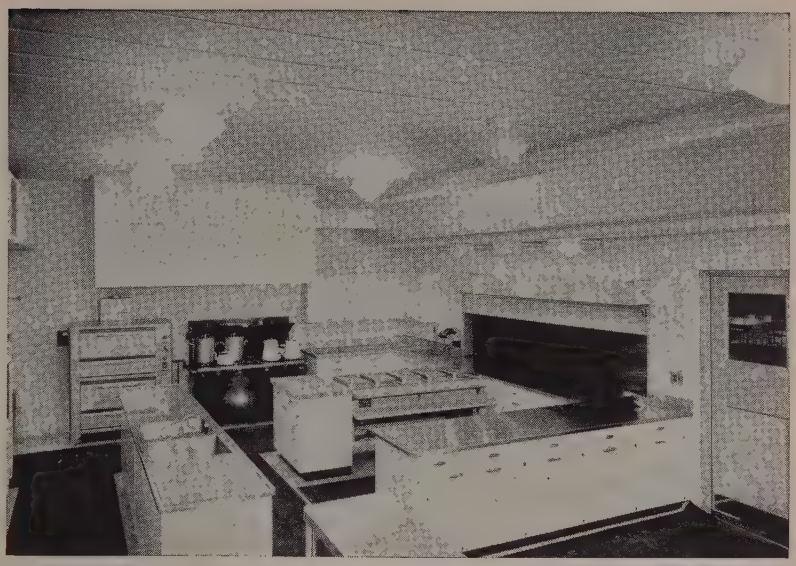
> A permanent record of membership shall be kept, both Active and Nonresident, including all changes of relation in the same. Each entry shall bear its proper date, and the Pastor shall report all such changes in membership at the next Quarterly Conference.
>
> Each Pastor shall also keep and transmit to his successor a Constituency Roll, containing the names and addresses of all persons related in any manner to his particular Church or Church School, but not members of either.
>
> It is recommended that each Church shall provide, in addition to such records of membership, a Membership Register having space for home address and date and manner of admission into membership. Each person, at the time of admission into membership, shall be requested to sign this register. This register shall be a bound and not a loose-leaf volume. . . .
>
> The Pastor shall keep and transmit to his successor an accurate register of the names of baptized children within his Pastoral Charge, giving the dates of their birth and Baptism, the names of their parents, and the places of their residence. Should they remove, he shall issue to them Certificates of Registration.

It may be well to point out some high spots in these practices. Dean DeWitt, in his book, definitely moves ahead of the field. He has discovered that a single record book can hardly answer the needs of a large church, so he suggests a segregation into various books. One might deal with members, another with weddings.

He has a suggestion about the loose-card systems which were making an appearance. These are worth-while but should be used to supplement bound books, not to supplant them. There is still virtue in this suggestion. A constituency roll has come into the picture showing that visitation evangelism is recognized as a respected technique of that denomination in 1940.

But each of the excerpts shows the lack of any concept of a type of church membership record which would give basic information regarding the individuals and the families which would aid in understanding their practices, successes, or difficulties.

My recollection is that most professions



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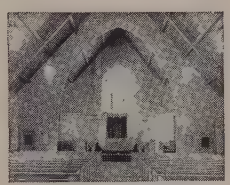
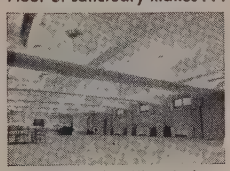
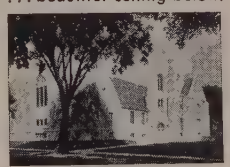


Floor of sanctuary makes . . .



. . . beautiful ceiling below.



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have used personal records for more than a generation. When I went to my dentist he brought out a card which gave a pretty good history of my mouth for many years. When I went to my oculist he had records of my eyes which he could consult before he started his study. The hospital in which I had rested knew my body from A to Z. But the church felt that it was sufficient to have the date of my birth, the date of my baptism, the date of my marriage, and left space for the date of my death. These are good mathematical statistics, but the real hopes and tragedies of life, with which the pastor and the church should be concerned, lie outside of these areas. Churches definitely had failed to keep up with the findings of the psychologists or industry.

Dean DeWitt's comment on the loose-card systems is interesting. There are some denominations today which insist that each church keep its membership records in a bound book. The functional reason for this is that cards are too easy to lose. There is another factor there which should be recognized. *Church Management* has always felt that the pastor should have a separate personal list in addition to the official church record. Our idea is that the value of the bound book depends on the church. Small churches which do not maintain well organized offices definitely should keep to the bound book both for membership records and financial records. When the church achieves a size to have a well organized office it probably should look for a good loose-leaf or card system. This would be in harmony with current business practices and should be encouraged.

The New Trend

The new trend in records is in two directions. First, it is toward the loose-leaf or loose-card systems. Secondly, it is in the direction of recording information which seems to be vital in understanding the life and problems of the individual member. Most of the producers have decided that the one, two and three statistics are not enough. They seek further information.

As most of the newer methods offer loose-leaf systems, they also feature the housing. Some of these systems use binders. They are compact. Others feature cabinets. These emphasize the visual feature of the system. In this article we are featuring two loose-leaf systems which use a ring binder, two which use a special cabinet, and one which is unique in that it is based on the letter filing folder.

Number one in our survey shows a card form distributed by Van's Systems, Kalamazoo, Michigan.[1] The cards, 7 3/8 inches by 3 1/8 inches, are used in a loose binder with many rings. There is a card for each member. If you count your church by families figure on four membership cards for a family. The name of the member appears on the bottom of the card. The statistics given on the card are the conventional ones, but the entire back of the card is available for supplementary and pastoral material. The cards are staggered in the binder so that twenty to twenty-two are visible when the page is opened. Binders are supplied to fit the number of members. For instance, the binder used for a church of 175 families, which would require 750 record forms, would have one-inch rings. When sufficient sheets are needed for a church of 250 families a binder with one-and-one-half-inch rings is used. For 500 families two of these binders are recommended. Large churches which prefer to have all their names in one binder may secure the books with rings up to three inches in size. Other styles are available, and the publisher offers financial record cards which fit the same binders if a church wishes to set up this kind of a financial record.

Next on our list is a loose-leaf book stystem, but a card which is much more complex. It is somewhat larger than that in the Van's system. The size is 8 1/2 inches long and 3 7/8 inches deep. This system has been developed by Donald F. Rossin Company, Inc., Minneapolis, Minnesota.[2] Mr. Rossin is a Lutheran minister who years ago began to specialize in this field.

In contrast to the Van's system, the family is made the basis of many of the record sheets rather than the individual. Mr. Rossin has this to say of the family record:

> Family background is necessary in order to understand each person. The church really works with families, anyway. The family type sheet automatically gives the family connection of each person; saves work and cost since only one card or sheet is necessary for the family. This information can be valuable for mission work; also at the time of weddings, funerals and other occasions.

The sheet No. 804 illustrated is, however, for individuals.

By the use of code numbers on the card and signal tabs, many variations can be made to list the interests and activities of the various families and members. From church statistics the card has advanced to give the occupation of members of the family, the non-church organizations to which they belong, their educational background, and their interests in life. This registers a definite move toward a more complete record. Here again the distributor offers various styles and we have shown only one. The back of the card gives space for listing pastoral calls covering a fifteen to twenty year period, and there is space for listing the financial contributions to the church and the church periodicals in the home. Codes may be interpreted as follows:

> Reading from left to right the "M" and "F", of course, indicate male or female. The next twelve numbers are suggested

[1] 1103 West Edgemoor Avenue, Kalamazoo 34, Michigan.

[2] 413 South Fourth Street, Minneapolis 15, Minnesota.

for months. If attention is planned for any one month it is a very simple matter to slip a signal over that month. Some even go so far as to permanently mark certain months where there are anniversaries or other reasons why a pastor might wish to give attention. From here on the letters and numbers are suggested to indicate the grades or classes in the education program: C—cradle roll; N—Nursery roll; K—kindergarten; then the twelve grades in public or Sunday school; S—Sunday school; D—day school; W—weekday school; R—release time classes; V—vacation school; T—Saturday School; C—confirmation class; J—junior Bible class; Y—young people's Bible class; A—adult class.

The third card we show is one created by Remington Rand of New York.[3] This firm has been serving the churches for many years. The cards are custom-made to fit the needs of the local church so they vary from church to church. In fact, we do not know just what church uses this card. It is 8 inches by 5 inches in size to fit the special filing case provided for the system.

In most instances I have seen, the church uses a single card with data on two sides. In some, however, the cards have been placed in folders so that there can be several cards under each individual. For example, one may list his church activities, another the pastoral calls, and a third his financial record. The Remington Rand system is very flexible to fit the needs of the local church.

The card which we show indicates the move toward more information regarding both church activities and non-church activities. The trend, I think, is evident in local church records.

Remington Rand, however, bases its greatest sale argument not upon the card but upon its visible edge filing pockets which supplement the card itself. As far back as 1935 *Church Management* carried a story on a local church installation. Since that time other stories have been carried.

A new system in the field is that offered by The McBee Company of Athens, Ohio.[4] It goes all out for a record form with personnel information, and it adds to the cards a mechanical device for sorting and punching which gives a church a card system which can be segregated into many categories. It is called the "Keysort" system. The manufacturers call it a sorting system which is adaptable to many variations. The cards may be as small as two inches by three and one-half inches, as large as eight inches by ten and one-half inches. The feature of the system is a series of holes around the entire card for coding information shown on the card. In the simplest form the user has a hand punch. By the use of this the holes around the sides of the card are coded by notching away that portion of the card between the hole and the edge. These notches allow the coded cards to be separated from unnotched cards when a sorting needle is inserted in one of the holes of a group of cards. Since notched cards have nothing to support them, they fall from the group, while unnotched cards remain on the sorting needle. For example, suppose there is a desire to reach all of the lawyers in the church. Use the needle and run it through the code of lawyers. When the needle is raised all of the other cards are withdrawn from the case while those of the lawyers remain in the case. Hand operated sorting equipment is satisfactory for a list of a few hundred; machines for notching and sorting are available for larger lists.

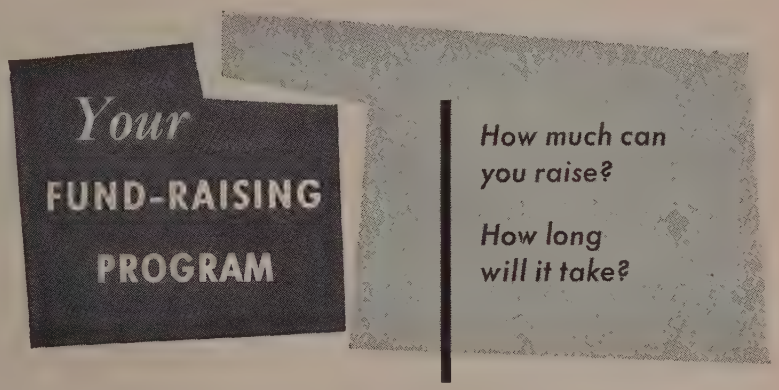
The card we are reproducing is the one used by Church of the Covenant, Cleveland, Ohio. The selection possibilities are enormous.

Any pastor can tell you what the trouble is with the old style records which listed merely the dates of birth, baptism, confirmation, marriage, and death. It is that these dates are not the tragedies of life. The tragedies requiring skillful counseling lie between these dates. This is the introduction to the last membership record in our series.

This is one which is printed inside a standard sized letter folder. It fits the ordinary business letter file. On the inside is a family church membership record which provides for coding all of the church activities of the family, the pastoral calls,

[3] 315 Fourth Avenue, New York 10, New York.

[4] Athens, Ohio.



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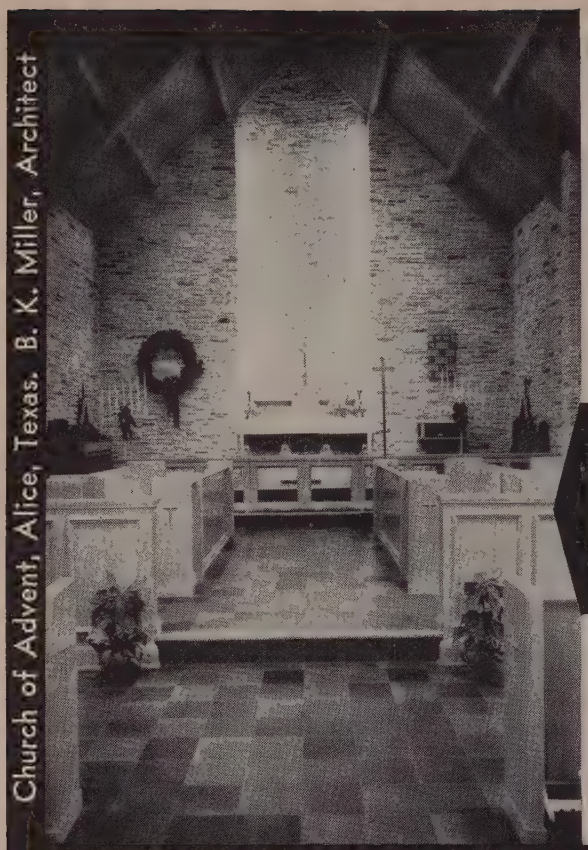

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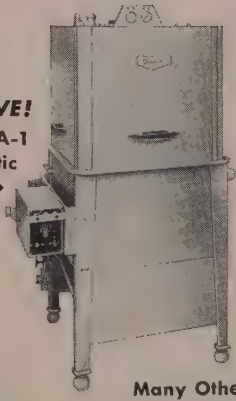

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the personality traits and individual talents.

But the folder itself presents virtues not found in any of the other systems. It becomes a personnel file in which information concerning the family is kept secure. Into the file will go confidential counseling material, letters to and from the family, newspaper clippings concerning the family, and pastoral observations.

We must emphasize that this is a confidential file which should not be exposed. But all of the inforamtion in the folder is valuable to the pastor who tries to counsel with and direct the spiritual life of the family.

Think what a boon such a list would be to a minister who comes to a new parish. He will gain from this confidential file more information concerning his families than can be acquired in a year's pastoral visits. Used cautiously and helpfully, it is the basis of good pastoring, while at the same time it provides the data desirable in church records. It is manufactured by William H. Leach Associates of Cleveland, Ohio.[5]

In a number of instances in this article we have mentioned financial records in conjunction with membership records. I think that caution is necessary in using these two types of records together in one book or cabinet. They are devised for different purposes. If the same persons keep both records, there is economy in space and money to have them together. But there is also danger. The social explosiveness of the membership records, with confidential material, is such that they should be kept apart from all other records. In a later article I will present some of the accepted record forms for financial bookkeeping in the churches. It is much better that they be considered separately.

Just one thing more. Discussing so many forms in a brief article probably does justice to none of them. The addresses are given so that any reader who wishes to do so may write direct to the manufacturer. The firms, I am sure, will be glad to supplement this article with samples and literature extolling the virtues of their particular products. The year 1957 is now upon us. Let's make it a good year for the improvement of all kinds of records of value to the churches.

[5]P. O. Box 543, Cleveland 7, Ohio.

BROTHERHOOD OF MAN

The brotherhood of man is not a dream: it is a fact. And if mankind is to survive as a species, this fact must be recognized. This curious point where biology and religion meet must be our new point of departure, the only basis for a brave new world—its alternative being war and chaos.

—Stuart Cloete

THE ROAD AHEAD

I would not dare to face, O Lord,
The unknown path ahead
Unless I know Thou would'st afford
Thy Grace where'er I tread.

Winding or straight may be the way
—That Lord I may not know—
Oh! let Thy Presence by my stay,
Thy loving help bestow.

Suff'ring and pain may be my lot,
Great sorrow be in store,
If so—give faith to murmur not
And make me trust Thee more.

Lonely and dark may be the road
Through loss of those most dear.
Lord share with me that heavy load
And let me know Thee near.

Deep anxious cares may cloud my days,
Dark doubts my soul assail,
Then teach me Lord, how Prayer and Praise
Can best o'er these prevail.

Thus only can I face, O Lord,
Whate'er the future be,
Assured that in Thy Hand, O Lord,
Is all that's best for me.

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

Will you have insurance at the time you need it?

FEW MINISTERS can afford the financial burden of a serious accident. The extra expense of hospital and doctor bills can seriously disrupt a minister's budget.

The Ministers Life and Casualty Union's "Criterion" policy is a *budget plan* designed for just such emergencies. Because you are a "preferred risk," Ministers Life is able to offer you its Criterion accident policy at an amazingly low price.

Think of the satisfaction and comfort of knowing that you will have help with your doctor and hospital bills through an insurance policy that costs you but $3 a quarter or $12 a year, providing you are under 60 years of age! (It's $4 a quarter or $16 a year if you apply between ages 60 and 65.) Ministers Life invites you to *compare* its Criterion plan with any accident insurance policy you now have or may be considering.

Assuming that you have a satisfactory health record, you can cover the first two months of this fine, low-cost protection just as soon as your completed application with $1.00 is approved. Or, if you desire additional information describing benefits under the MLCU Criterion policy, send coupon for full details. No obligation.

THE MINISTERS LIFE & CASUALTY UNION
Legal Reserve—Non Assessable
10229 Ministers Life Bldg., Minneapolis 16, Minn.
In Canada: 30 Bloor Street W., Toronto 5, Ontario
Please send me "Criterion" policy details and application blank.

Name_____
Address_____
_____
Date of Birth_____ Denomination_____

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the multi-purpose industrial disinfectant with the fresh mint leaf aroma

MINTOL disinfectant has a coefficient of 9. Diluted half a cup to the pail of water, it meets the new Use Dilution Confirmatory Test.

Kills bacteria. Mintol sanitizes the surface. Just dilute and apply with mop. Instead of a druggy odor you'll get that refreshingly modern mint fragrance.

Deodorizes. Add one-quarter cup of Mintol to your favorite cleaning solution and apply with mop. You will deodorize as you clean—do both jobs with the same swish of the mop.

★

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For literature about MINTOL and other Dolge products write to The C. B. Dolge Company, Westport, Conn.

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This course opens the door to renewed and abiding interest in God's Holy Book. It has been proved in the home . . . in the classroom . . . in the church. Thousands are now enrolled. It fills the great need of providing a course of Bible study that extends far beyond the four walls of a classroom.

Promotes individual reading, re-reading, studying the Word of God

Stimulates individual thought and meditation

Provokes lively illuminating classroom discussion

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A. I. A. Award of Merit

(From page 10)

of the balcony aisles for the processional and recessional may provide that link which connects the congregation in the balcony with the chancel and the worship.

The garden setting theme is carried throughout the plant, both exterior and interior. The aesthetic reasons for this are obvious, but the plantings also serve a practical function. The church site is an entire block in a heavy traffic area. This made it necessary to protect the nave from the distractions of sight and sound of the constantly moving traffic. You will notice on the floor plan that the northeast end of the nave is protected by the utility room and the southwest end is protected by solid brick wall of the church parlor and chapel. The exposed sides of the nave which have a large amount of glass are protected by garden settings with many trees and shrubs.

Education facilities for the two to five year olds is provided on the east wing of the main floor, close to the nave which is convenient for the parents. All other education rooms are on the lower floor. Also on the lower floor is the fellowship hall and kitchen. The fellowship hall will seat 500 persons at tables for eating.

This church plant, with a seating capacity of 1,200 persons, was built at a cost of $455,000 or sixty-three cents a cubic foot, a very economical figure. The basic construction is steel frame with masonry walls. Interior walls are brick and plaster and ceilings are plaster and acoustical tile. The heating system uses both hot air and fin tube radiation. Neighboring municipal parking lots nearby adequately handle the parking load.

A HOME BLESSING

God bless this House—
Preserve your going out and coming in,
God bless this Home—
His blessings pour on all who dwell within,
Grant all who come
Into this Home find happiness and joy
That springs from simple trust naught can destroy.
Herein be Christ the Honored Guest,
Herein His gracious Presence rest,
Himself o'er all preside.
He'll only give but what is best,
He'll prove that they are always blest
Who in His care confide.

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

Ministerial Oddities collected by Thomas H. Warner

A preacher in Georgia had the custom of telling the Lord all the news in his prayers. On one occasion he began a petition for help against the corruption in his town with this statement: "Thou great Jehova, crime is on the increase. It is becoming more prevalent daily. I can prove it to you by statistics."

* * *

A famous college president, a clergyman, was addressing the students in the chapel at the beginning of the college year. He said: "It is a matter of congratulation to all the friends of the college that this year opens with the largest Freshman class in its history." And then, without any pause, he turned to the lesson for the day, the third Psalm, and read: "Lord, how are they increased that trouble me!"

* * *

One of the greatest preachers this country has produced, Chauncey Giles, for eighteen years president of the New Church General Convention, was forty years old when he became a minister, although the desire to become one had burned in his heart from childhood. In the meantime he had achieved success as a teacher. But the longing to preach still persisted. When it was gratified he looked back over the way that had lead to the mount of realization with a grateful heart, seeing in all his trying experiences a preparation for his life's work.

* * *

The *Liverpool Post* told this story about a certain bishop, famous as about the plainest man in England.

"One day as this homely parson sat in an omnibus, he was amazed by the persistent staring of a fellow passenger, who presently unburdened himself as follows: 'You're a parson, ain't you?' 'Well, yes, that is so.' 'Look 'ere, parson, would you mind coming home with me to see my wife?' Imagining the wife was sick and needing assistance, the clergyman, a great inconvenience to himself, went with the man. Upon arriving at the house the man shouted to his wife to come downstairs, and pointing to the astonished parson said, with a grin of delight, 'Look'e'ere, Sairy. Yer said this mornin' as I were the hugliest chap in England. Now just look at this bloke.' "

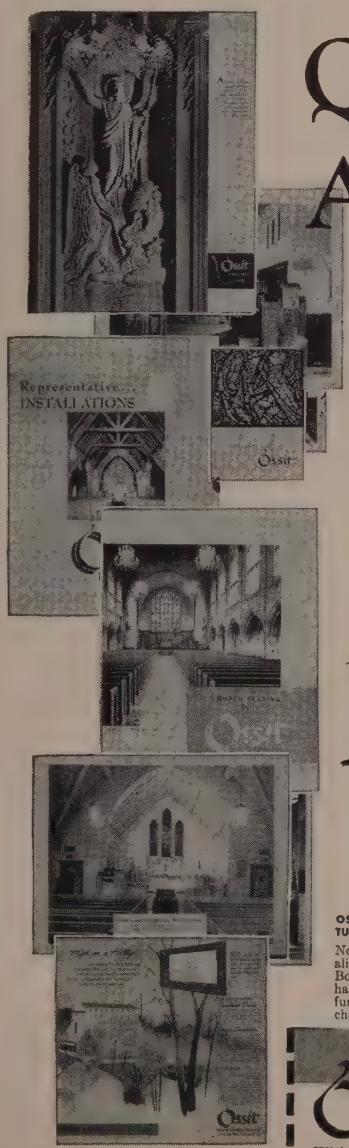
MINISTERIAL ODDITIES REPLACES SELECTED SHORT SERMONS

Long-time readers of Church Management will recognize the column at the left as being a feature of the magazine some years ago. It was collected by Thomas H. Warner, contributing editor from 1937 until his death in 1950. Mr. Warner also prepared our annual sermon calendar and our monthly biographical sermons at that time.

Since Earl Riney's death in 1955, we have continued to publish Selected Short Sermons that we had on hand. All that remains of this material are a few seasonal columns which will be published as those seasons come around.

We have on hand Mr. Warner's files of unedited material, and will select items each month for this column of both humor and seriousness.

—The Editors



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A. After a preliminary conference with your Plan Board Ossit representatives can capably present visual ideas which are so necessary before proceeding with any detailed church interior work. Drawings of your church furniture incorporating your plans, illustrations and photos of other installations using similar furniture, and brochures explaining all phases of your church furniture needs will be furnished by Ossit.

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2. The detailing and developing of small woodwork and furniture designs so that their character and beauty will be maintained in the actual wood.
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4. The development of cartoons for carved plaques and figures.
5. A list of basic Church Furniture Dimensions which will be useful as a general guide in design problems will be supplied by Ossit.

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Can Science Serve the Church?

(From page 18)

and valid evidence, (5) determine statistical significance, (6) use the method of characteristic differences, and (7) discover the correlation between factors. He states that a layman can master these minimum techniques in one week and with it an understanding of the need for the more complex techniques which only a highly trained specialist can use.

He further holds that "if we are to apply the powerful tools of experimental design to our study of personality, we must have dimensions in terms of which to measure it. These dimensions, of course must be stable and consistent enough to be measured . . . (and) must be observable ways in which people differ." In the Character Research Project, using the method of factor analysis pioneered by Cattell, five sets of dimension-traits have been isolated. These "dimensions are frames of reference used by the scientist to organize his data, not necessarily or even ever, organic parts of the very nature of things." The criteria of such dimension to be studied are possibility, measurability, ethical significance, consistency in character, dynamic reference, and ability to challenge growth.

It is in this area that the attack against Dr. Ligon has been pressed most sharply, first upon the goals he sets, and then upon the possibility of isolating specific traits or dimensions from personality as a whole. For some years the tide of psychological battle has seemed to be against trait theory. However the engagement is not finished and the issue is not settled. Dr. Ligon seems to have the best of it when he insists that whether we accept trait theory or not, any process of evaluation demands dimensions which are judged and therefore we might as well be clear and consistent about them. As psychology moves out of its sectarian stage and becomes a genuine science, doubtless the insights of all groups will have a place.

In his statement of goals he is vulnerable, not that the goals he sets are not worth striving for, but that they are not set within the framework of the Christian tradition. As they stand they appear to be drawn more from the general culture than from the Christian faith. Character education so broadly stated must represent the common denominator of what is held to be best in the culture as a whole. The point of view here is, admittedly, eclectic pragmatism. However, goals are value judgments based upon perceptions of reality. Faith is a determinative factor. Goals cannot be discovered by scientific methods although such methods can be used to check their possibility of achievement and the effectiveness of means used.

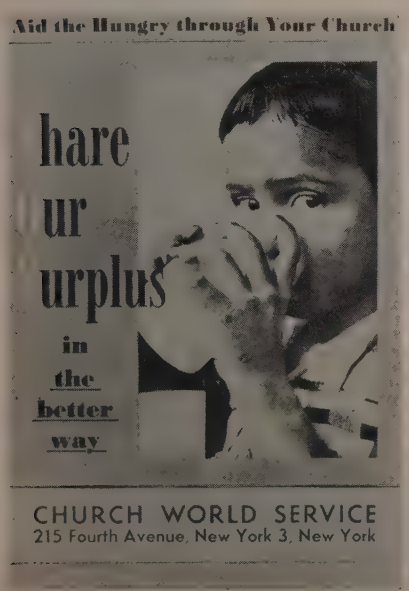
This reviewer believes also that Dr.

Ligon is overly optimistic about the possibilities of statistical research methods in education. The thesis that these methods can double effectiveness is asserted but is not supported in this book by evidence that it has done so.

The purpose of helping laymen to understand and appreciate the place of statistical methods in educational research would seem to be better served by a clear statement of research findings accompanied by a careful description of assumptions and methodology. Unfortunately, in spite of a detailed table of contents, profuse and extended headings and subheadings, and a guide to study at the end, this particular book is difficult to read. It is needlessly circumlocutious, repetitious, and discursive. The illustrations and assumptions often seem to run away with the argument. The reader has to mine a lot of ore to get the metal.

Nevertheless we cannot brush off Dr. Ligon's main point. The church should begin to use scientific research methods far more than it has in the development of curriculum and the testing of program. In the main, the church has not even been aware of the possibilities inherent in such research. Far too many religious people have seemed to have gone on the assumption that if one found a way to describe and understand a process it would not work any longer. Or that quantification in some way detracted from quality.

This reviewer has a hunch that if our denominational boards took one third of the money spent on promotion and used it for research they would double the value of their promotion. As long as the Character Research Project exists it may continue to make the churches uncomfortable enough so that eventually they may test this hunch. Perhaps that will yet be its major contribution.



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Can Be Used Without Tablecloths

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Keeping the Records Straight

(From page 16)

Types of Records

There are three types of permanent records. First, there is an individual card for each student showing important information. This is Form A, and is primarily for use by church school office and educational staff. Then, there is a larger family card, Form F, showing a different type of information. In its columns we record parent attendance at quarterly preview meetings for parents, parent attendance at quarterly visitation to their child's class, date of quarterly visitation by the teacher of the child and the date parents received quarterly materials for use at home.

The third permanent record, Form B, is the permanent file card for each student, (Cradle Roll; 14 months; through Young Adult; 23 years). This records their entire participation in the program of the church during the period they attended. It indicates where and why they may have left, and any talents or unusual events or circumstances surrounding the student. This record is the only confidential part of the entire filing system. It is kept in the director's office, and is available to superintendents and instructors, upon request.

There are two annual records, but they are actually the reverse use of the same idea. A get-acquainted sheet is filled out by all students for their new instructor in June. (We promote in early June when the public schools do and use the summer months as an extended period of get-acquainted. The teacher also has a progress sheet that the former instructor has made out. This contains personal observations and information that the instructor has gathered during the course of the previous term. The new instructor has these as a thumbnail sketch and can begin to know his student that much more quickly.

Quarterly records are the individual class rosters, Form D. This form, not shown, is simply an attendance check sheet for one quarter. It gives a complete account of all present, students, teachers, visitors and parents. They are analyzed and changed as needed each quarter. Problem students who are sporadic in attendance are listed as associate members and every effort is made to discover the factors involved. Our aim is always to sufficiently interest and help so that both associates and visitors will become regular participants in the school's activities and active participants in their faith. It should be noted that each teacher keeps a personal six-months record of the attendance of each of her students. This is for her own use and is not a part of the regular transmittal of information.

Weekly records are the transmittal envelopes, Form T, that move from department to main office, showing the department totals and containing offerings and/or requisitions for materials and other information for the staff officers. In addition, there is the weekly consolidated departmental report made out by the department secretary each week and filed in the permanent records. The final report form of the entire school is the church school consolidated report, Form G, (not shown) made out by the church school secretary each week and filed in the school's permanent records. This gives attendance records of all classes on a single sheet.

Method of Use

As will be noted from Figure I, there are three types of records necessary. One is the permanent office records relating to each student, Forms A, B, C, and F. The second is the permanent departmental records relating to each class' participation in the school, Forms D, E, (not shown) and T. The third is the permanent school record listing totals for each Sunday, a consolidated report for the entire school, Form G. Thus, there is a natural progression from individual students, to class, to department, to the school as a whole.

When a new child is enrolled in the church school, a registration form in triplicate is filled out. The first copy, Line One on Figure I, is sent to his class. There the secretary enters his name on a class roll, Form D, and this in turn is entered as part of the class total each week on Form E, kept by the departmental secretary. Transmittal form, Form T, is used to send departmental totals to the church school secretary who enters all such totals on Form G each Sunday before church school is dismissed. This final form is the permanent complete record of attendance kept for the entire church school.

The second copy of the registration form, Line Two, Figure I, is sent to the main church office for such pertinent information regarding the new registrant and his family that might not be in their possession. The pastor is constantly kept abreast of newcomers and visitors and is able to make continuous calls upon them.

The third copy, Line Three, Figure I, is transmitted to the church school office where record card, Form A, is prepared for the student. In addition, Form F is completed listing information regarding the families involved, and the permanent record card, Form B, is also completed.

In this manner, the complete records of the church school are systematized and united, and make it possible for us to have at a glance a picture of where we are going and just who is going along with us, as well as whom we should be concerned about because they are dropping behind. It is interesting to note, that in the departments from kindergarten through senior high, the fourth quarter of

1955 registered an average 7% increase in attendance and enrollment over the same period, indicating that this method has helped considerably in keeping the problem of slippage and drop-out under control.

The personnel required for such records is, of course, a matter for each individual school to decide and will be largely determined by size. We have found that a secretary in each department, and a secretary for the entire school is sufficient where all concerned are alerted to the need and importance of accurate record keeping. The corporate benefit experienced by all concerned has far offset the small amount of time and effort expended.

Again, it is not the record in itself that is important. As a tool to the furthering of the efforts of instructor, staff officer, and other personnel concerned, and as a means of keeping the picture of the church school and each student's relationship to it clarified, we have found that adequate records are indispensable.

NATIONAL COUNCIL EMBLEM

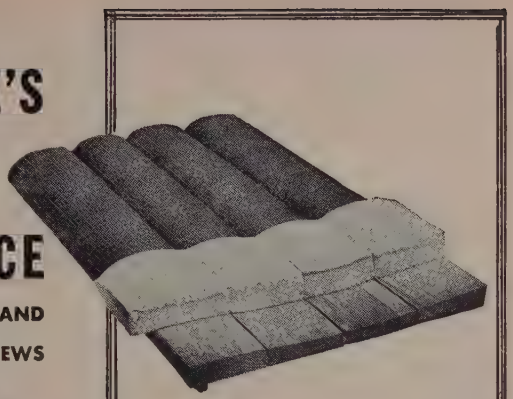
The five-year old National Council of the Churches of Christ in the United States of America now has an official emblem, approved by the General Board last September.

The emblem combines a cross as the symbol of Christianity, on an outline map of the United States to signify that the council of thirty Protestant and Orthodox communions is a United States religious organization.

The Board approved use of the emblem either in black and white or, when color was desired, green and gold. The emblem is a modification of an unofficial emblem that has been used since the formation of the National Council in December 1950.

HERE'S THE BIG DIFFERENCE

BETWEEN CUSHION-EZE AND ORDINARY WOOD PEWS



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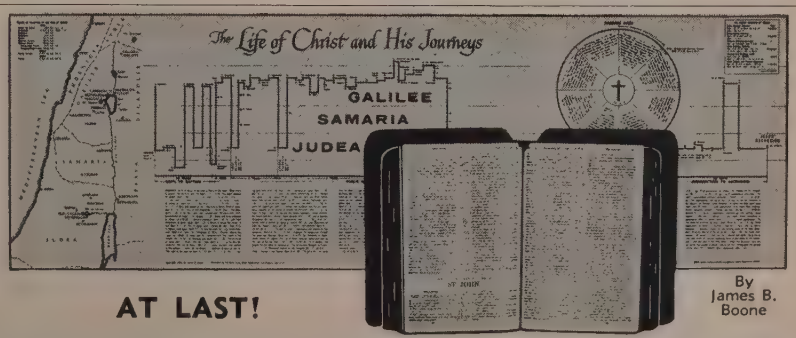
Beauty and design with a purpose . . . Endicott CUSHION-EZE pews make for a more relaxed and attentive congregation. CUSHION-EZE seat has four individually upholstered sections, each containing 1½" of pure foam rubber . . . covered with breathable U. S. Naugahyde—the tough, long-wearing vinyl. This upholstery comes in a wide range of decorator colors and distinctive patterns. Patented four-section design creates ventilating channels for cooler seating in warm weather.

FOR FREE CATALOG . . . illustrating Endicott CUSHION-EZE pews and full line of furniture, write Dept. M17



AT LAST!

By James B. Boone

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NEW PRODUCTS for CHURCHES

Use the card on page 43 to obtain further information about New Products items.

JUVENILE CHAIRS

A new line of juvenile folding chairs has been added to the public seating products manufactured by Hampden Specialty Products, Inc. Five new cahirs have been added for the younger set. Three of the new chairs are of tubular steel construction with plywood, steel, or upholstered seats. Two chairs are channel steel construction with steel or upholstered seats. This addition makes a total of ten models from Hampden covering the juvenile and adult lines. No. 1571.

FIBERGLAS DRAPERIES

Fiberglas draperies, manufactured by Owens-Corning Fiberglas Corporation, are used throughout the newly constructed St. Peter's Lutheran Church, Norwalk, Connecticut. Fiberglas draperies were chosen for their translucent beauty, and for practical reasons such as the fact that it will not shrink, stretch, or sun-rot, it is fireproof, and its quick drying no ironing characteristics. No. 1572.

CARPET PROTECTOR

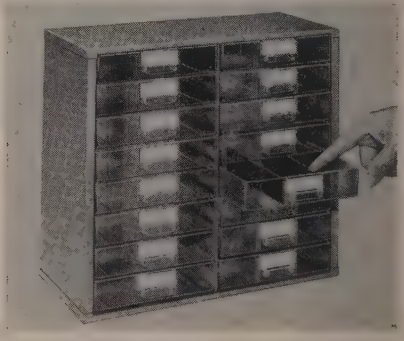
This product, Ger-Mat, will protect your carpeting at entrances where traffic is heavy. A translucent corrugated polyethylene carpet protector, it is produced and marketed by Gering Products, Inc. The material is practically indestructible, and will withstand severe wear. It is not affected by oil, grease, chemicals, paint, or dirt. It can be easily cleaned with a damp cloth. Extremely light in weight, it is also flexible and can be rolled easily and stored if desired. Ger-Mat is 30" wide and can be purchased in any lengths, including 50' and 100' rolls. The cost is low, and the product also makes an excellent shelf liner and counter protector. No. 1573.

PROJECTION SCREEN

A deluxe portable projection screen is announced by the Ray-tone Screen Corp., producers of professional theatre screens for more than thirty years. Called the Black Beauty, this is the most expensive glass beaded or matte white tripod screen made today. It is available in eight sizes, from 30" x 40" to 70" x 70", and ranges in price from $28.50 to $58.50. Outstanding features include widespread tripod legs to assure maximum stability, many heavy die-cast parts for added strength, and a triangular slat bar to support the screen when in use and to seal out dust from the case when not in use. Other less expensive screens are also available in wall and ceiling models. No. 1574.

NECKTIE FOR THE MINISTER

Here is a New Product, not for the church but for the minister. These ties are 100% Dacron with Dacron lining. They are available with either initials as shown above, with the first or last name, or for the fisherman-parson, with three fishing flies attached securely. Background colors are maroon, light navy, brown, charcoal, or black. Initials or name may be white, pink, shrimp or other colors which you select. No. 1575.



STORAGE CABINETS

A new Twin line of Jiffy Cabinets, distributed by Fidelity Products, provides storage space for small items often lost. Available in 8, 12, 16, and 24 drawer sizes, each drawer measures 5¾" x 5¾" x 1¼", and each drawer can be divided into three compartments. Transparent plastic drawers make it easy to locate items without opening the drawers. Index labels are furnished which further facilitate ease of usage. No. 1576.

Church Towers & Steeples

(From page 22)

they were applied it was impossible to judge the matter because of the scaffold. After awhile I began to think that the builder thought that the scaffold was part of the permanent design; but ultimately it came down and my worries were over. The structure looked right. I may add that the base of the steeple was sixteen feet square. That point established, the height will more or less work itself out.

The next steeple I designed was for the Corpus Christi Church of South River, New Jersey. Three studies were made of it; one with a base eighteen feet square; one seventeen and one-half feet square and one seventeen feet square. We decided on the eighteen foot one and the height worked out at one hundred and twenty-five feet. Unfortunately threats of war were in the air, costs were rapidly rising and when the estimates came in we realized that if the steeple was high, the estimates were higher. We ended up with a cupola, which I like, and the chimes come out of it just the same as if it were a steeple. The roof of a cupola is a tricky thing to design. What looks right in elevation will look wrong if built. One must allow in the height for the fact that the faces are receding and that therefore the peak will look lower than it does in elevation, due to perspective. I think the one at South River is about right. We got it that way by roughly constructing it and then tearing it down and trying it higher. Then we tore it down again and tried it at the average of the earlier attempts. It seemed a little low so I asked the contractor to try raising it just a little. I was poised for flight at the time but the contractor's superintendent was good natured and agreed that we had to get it right!

The steeple of the First Congregational Christian Church of Irvington, New Jersey is about the same size as that at Metuchen but is entirely different in its architectural detail. A feature of the steeple is a rooster at the top instead of a weather vane. Some of the committee wanted it and some didn't and its symbolism was discussed. A theory was advanced that a rooster crows early in the morning to get us out of bed so that we can be about God's work. Others thought that it related to Saint Peter's denial of Christ. One member said that Saint Peter was a good man who was a leader in organizing Christ's Church and that while he made a mistake, he didn't think it was very nice to be rubbing it in on him after nearly two thousand years. In the end the fowl won by acclaim and it swivels around surveying the scene in all directions, at the will of the wind.

The erection of the spire was quite a spectacle. Made of steel plates welded together in one piece forty feet high, it arrived one morning and three hours later was securely in place. They had quite a time with it as the derrick was a little short, but it made it with a couple of jumps. It is inspiring to hear sacred music pouring from the lower circular windows.

The tower of the First Presbyterian Church of Plainfield required considerable study. My instructions were to consider designing the church in the spirit of an English parish church. I was brought up in England and one of my student chores was making measured drawings of a parish church built around the twelfth century to seat about a hundred people. To carry out the spirit of the style in a church to seat six hundred and with a chapel, fellowship hall, kitchen, twenty-seven class or assembly rooms and other facilities seemed quite a task, but study of the problem soon proved that you could blow the style up to any size. Research showed that while the height of the towers of English parish churches ranges from fifty-five feet to one hundred and twenty-five feet, the great majority of them are in the neighborhood of eighty feet high and the width at the base is usually about twenty feet square. The Plainfield tower is twenty feet square at the base, nineteen feet four inches square at the center and eighteen feet eight inches at the top. It is wall bearing with walls which are twenty-four inches thick at the lower floor, twenty inches thick at the main floor, sixteen inches thick at the middle and twelve inches thick at the top.

FEAR DEATH?

Fear death?

Yes, death in life!
The shriveled soul-seed never planted,
That God might give it miracle of growth,
To bud and flower and eternal fruit.

Not death in death—
For to the spirit that has lost itself in God,
In the rich loam of His own planting,
Nurtured a while within a fleshly dwelling,
Like a winter house plant—
Knows now the new upsurging life of spring,
Transplanted in the Garden of the Lord
For eternal blossoming.

Fear death?
Not life in death

—Belle Chapman Morrill
Rochester, New York

JANUARY 1957

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Function and Character Combined

(From page 19)

church architecture." It is the aim of this article to bring one of these exemplary churches to the attention of our readers.

This church is the First Evangelical United Brethren Church in Santa Ana, California. Designed and built by architect Frederick Hogdon, this church was awarded first prize for the outstanding master plan in the nation by the Joint Conference on Church Architecture, sponsored by the Church Architectural Guild of America and the Bureau of Church Building of the National Council of Churches, held in Atlanta, Georgia last March. In our May 1956 issue, in an article on the awards, we published a photograph of the model of this building.

The difficulties of the building committee of the Santa Ana church in visualizing their finished plant from drawings and blueprints were lessened by architect Hogdon's practice of building scale models of his new churches, complete in every detail, so that the committee could see a three-dimensional picture of what their quarter of a million dollars would buy.

The model also proved a blessing to the congregation which, upon studying the model, launched an enthusiastic all-out effort to get the project underway. In no other manner, perhaps, could a congregation of several hundred members have been inspired to attempt so ambitious a project—one that would have seemed impossible to most congregations of a similar size.

Santa Ana Facilities

The Santa Ana church consists of a worship unit seating 450, classrooms for 600 children, a dining room dominated by a beautifully designed rock fireplace, and a "dream" kitchen which was carefully planned by the ladies of the church and which incorporates many of their own ideas.

These buildings, together with offices and accessory units (Still to be built is the social hall.), surround and open onto a patio which has been planned to accommodate a variety of uses, from outdoor services to barbecues. The patio is completely secluded from the street. Behind the church buildings is a parking lot for 100 cars, which can be extended when needed.

Construction Data

The exterior walls are of stucco with random stone and redwood trim. The windows are steel sash and the roofing is asbestos shingle. The worship unit paneling is in mahogany, and mosaic tile in pale greens and white provides a background for the hand carved wooden reredos. The overall cost of the buildings is $11.54 a square foot.

One of the unique features of the church is the cross which stands apart from the buildings on the front lawn, but which neither dominates the buildings nor is merely adjunctive to them. By careful placing, design, and proportion, it is both a significant symbol and an integrated part of the whole design.

Architect's Aims

Regarding his prize-winning structure, architect Hogdon states: "The one outstanding problem we have today in designing and building churches is to devise methods of construction that will keep the cost within a budget, but also will result in a dignified structure.

"In the design and construction of the First Evangelical United Brethren Church we have employed, after considerable research, the most simple and economical methods, such as using arched steel bents in the framing of the nave and sanctuary, and three-inch sound absorbing grooved wood sheathing. In the entire plant we have relied on pleasing forms, yet we have preserved a churchly character."

Prayer & Poem

O Lord God, when thou givest to Thy servants to endeavour any great matter, grant us also to know that it is not the beginning but the continuing of the same, until it be thoroughly finished, which yielded the true glory; through Him that the finishing of Thy work laid down His life, our Redeemer, Jesus Christ. Amen.

This beautiful prayer was spoken by Sir Francis Drake on the day in 1587 when he sailed into Cadiz. It was the inspiration for the following verses:

Lord, when Thou giv'st some matter great
Which we essay to do,
Then grant that we may also have
The grit to see it through.

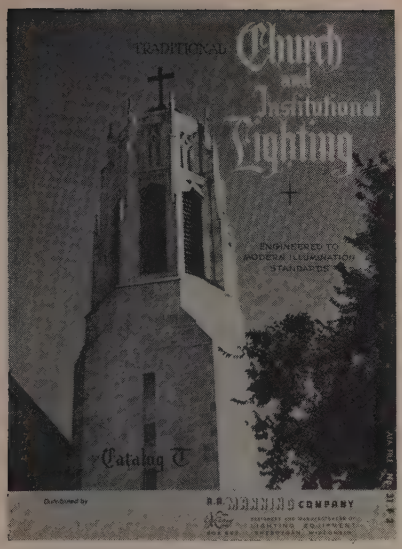
'Tis not just the beginning, Lord,
That merits praise from Thee,
But in continuance to the end
Until it finished be.

How thoroughly upon the Cross
Thy finished work we see—
Behold there man's redemption wrought,
The price of it to Thee.

The truest glory ever comes
From work accomplished, done!
Man's finest spirit best is proved
In what is hardly-won.

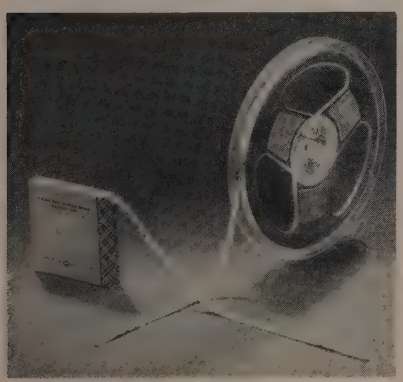
Give us, then, Lord, the strength to face
Whatever be the task,
And grant us true endurance, Lord—
Never the cost to ask!

—Prebendary J. E. S. Harrison
Weston-super-Mare, England



CHURCH LIGHTING CATALOG

A new 28-page catalog of Traditional Church and Institutional Lighting is announced by the R. A. Manning Company and is available at no charge. These fixtures incorporate time-revered traditional designs with contemporary practical features. Each design is shown in full color with additional drawings of correlated units. Designs are from various periods in architecture to blend with your particular building style. This catalog is a twin to the New Contemporary Church & Public Building Lighting catalog released last March. No. 1577.

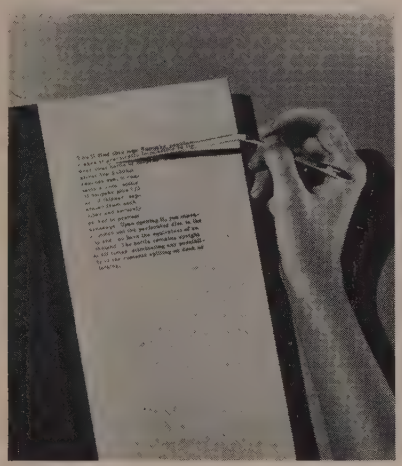


PLASTIC LEADER & TIMING TAPE

A new plastic leader and timing tape featuring a special anti-static coating and a 50% increase in strength has been introduced by Minnesota Mining and Manufacturing Company, for use with magnetic tape. As a leader tape it is spliced to the end of a reel of magnetic tape and provides easier tape thread-up and prevents damage to the recorded material. As a timing tape it can be inserted between recorded selections to provide "dead air" or to facilitate cueing. No. 1578.

LAST SUPPER PLAQUE

A beautiful plaque reproduction of one of Leonardo da Vinci's paintings of the Last Supper is announced by the Modern Art Company. The three-dimensional plaque measures 18½" x 10½" and is glazed in full color. A decorated gold border provides a natural framing for the upper room scene. The plaque is made of plaster of paris, and is provided with two mounting hooks for even hanging. A leaflet further describing this item and giving prices and ordering instructions will be sent on request. No. 1579.



COPY JUSTIFIER

A "type-stretcher" has been an imaginary device often referred to in jest by editors and printers. Now it actually exists. A new paper has been developed by Fototype Incorporated on which a typist can justify the right hand margin of typewritten copy with only one typing. The paper is a scientifically treated sheet with a flexible base laminated lightly to a pressure-sensitive backing sheet. Evenly spaced horizontal cuts are made only through the top layer. The typist types on these bars of paper, and after she has finished merely lifts the line up and stretches it to the edge of the predetermined right hand margin. The justified copy can then be photographed for conventional offset reproduction. No. 15710.

WALLPANEL CATALOG

A new catalog on Marlite plastic-finished wallpanels is available at no charge from Marsh Wall Products, Inc. It illustrates in color and describes the company's entire line of decorated hardboard, including four-foot wide sheets, tongue-and-groove planks and blocks, and Marlite Korelock, a rigid hollow-core paneling that is applied directly over framing or furring without backing materials. The panels are available in seventeen colors, nine wood grains, and five marble patterns. Marsh installation accessories and moldings to match or harmonize with the panels are listed and illustrated. No. 15711.

NEW BOOKS

Yearbooks

PELOUBET'S SELECT NOTES **edited by Wilbur M. Smith. W. A. Wilde Company. 408 pages. $2.75.**

This new Sunday school lesson commentary reached us too late for the December issue in which we reviewed the others. This is the eighty-third annual edition, the oldest in service of any we have received for review.

W.H.L.

Theology & Philosophy

THE WILL TO BELIEVE **by Marcus Bach. Prentice-Hall, Inc. 184 pages. $3.95.**

Marcus Bach, minister of the Evangelical & Reformed Church and lecturer at the University of Iowa, has become America's chief interpreter of world religions. He has visited many lands. With sympathetic insight he has worshiped with men and women of various faiths. He has shown their human limitations and spiritual aspirations.

In this volume he reveals his philosophy of religious faith. It is an intensely personal document dealing with his own experiences and intimate relationships. The philosophy is briefly this: Few are convinced of the truth of any religion or faith by force or logic. Religion lies in an area quite apart from the natural. One believes if he has a will to believe. If he does not possess the will it will be hard to convince him of the truth of any religion.

Let's apply it to a particular situation. Do you believe in the New Testament miracles? One cannot prove by evidence or logic whether they are genuine or not. It depends on his will to believe. If he wills to believe, he does; if he wills not to believe, no argument nor logic can convince him.

A chapter dealing with spirit communication is a good example. Dr. Bach visited the Chesterfield Spiritualistic Camp. Here, in a seance, a materialization of his own sister greeted him. He describes the experience in detail and is convinced that it was a genuine psychic phenomena. Why does he believe that? Because he had the will to believe.

The book is a good tonic for those who have felt the necessity to believe because it is the heritage of their particular church. Real faith, as this writer shows, is when the individual comes face to face with the eternal truths of life and has the courage to believe what has been revealed to his own soul.

W.H.L.

THE GOD OF OUR FAITH **by Harris Franklin Rall. Abingdon Press. 158 pages. $2.75.**

To a host of seminary students and an even larger host of ministers, Dr. Rall has been a teacher and counselor. His many books with their clarity of thought and readily understandable style have sent his name into the homes of many others. But none has been any more worthy of his thought and teaching than this latest one.

Like a parent taking a child by the hand, he takes the reader through the confusion of theology, making the jungle seem like a meadow. After revealing the way to make a Christian theology, he then specializes in the God of the Christian faith. He even makes the Trinity come alive for modern thought, to be understood by the thoughtful laymen as well as by the thinking minister.

In conclusion, he writes of God and the world, ending with the age-old problem of evil. He points out the two evils of trying to solve the problem either abstractedly or in isolation, then answers in the light of God's love and not of his power. "Answers it," may hardly be correct. But facing the facts of suffering, sin, and our "associated" life, he does show that the answer is, after all, in the central convictions of Christian faith, in a God whose power is in his love.

H.W.F.

THE PURPOSE OF THE CHURCH AND ITS MINISTRY **by H. Richard Niebuhr. Harper & Brothers. 134 pages. $2.50.**

In collaboration with Daniel Day Williams and James M. Gustafson, Dr. Niebuhr presents here an interpretation of their analysis of theological seminary curriculums and purposes as found in some ninety schools in the United States and Canada.

First is a section on the purpose of the Church, which briefly he says is the increase of the love of God and neighbor. Then comes a new picture, just emerging, of the pastoral director as replacement for pastor, preacher, priest. Finally, he suggests the growing concept of theological education as the intellectual center of the Church's life, a true theological community.

He points out the methods used to implement the growing concept of theological education in community, beginning with the personal involvement of the students unlike that within secular schools. This continues with Bible study, the men and societies of Christian history, and the relations of the theological school to other groups and activities in the contemporary Church, as well as in the world.

All this is but preparation to further study, for a later volume will actually attack specific problems. But here in brief compass is an amazing review of the purpose and ministry of the church in the light of theological education.

H.W.F.

Preachers & Preaching

THE GREAT INVITATION AND OTHER SERMONS **by Emil Brunner. The Westminster Press. 188 pages. $3.00.**

In 1953 Dr. Emil Brunner became Professor of Christian Ethics and Philosophy in the International Christian University, Tokyo, Japan. After two years in that post he returned as preacher at Fraumunster Church, Zurich, Switzerland. The twenty-two sermons in this book were preached in Fraumunster before he left for Japan, and are dedicated to that church on the occasion of the jubilee celebrating its eleven hundred years of history. A volume of sermons by Dr. Brunner is an event. It will be especially interesting to those who came into contact with him as a preacher and theologian during his stay at Princeton Theological Seminary as guest Professor of Systematic Theology.

To many readers the outstanding appeal of these sermons will be the insight which they give into the preaching of a world-famous theologian. Although the discourses represent a variety of approaches, they are fundamentally theological. They are not preaching of the usual American pattern, and, since they deal with fundamental thought, they are somewhat more difficult reading than the typical homiletical literature. They have much in common with British expository preaching and have a definite Biblical basis. The thoughts are worked out with clarity and effectiveness. In some of the sermons there is a vein of exalted poetry. The translator of the book, Harold Knight,

A SURVEY OF THE OLD TESTAMENT

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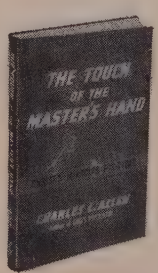

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refers to the one entitled God, our Refuge, "as the most beautiful, the most sublime I have ever read . . . a poem in prose."

The title sermon is an exceptionally fine piece of homiletics. Perseverance in Trial is based on Revelation 3:10-13 and The Meaning of the Last Supper on I Corinthians 10:16-17. These twenty-two sermons are a noteworthy and genuinely important contribution to homiletical thought.

L.H.C.

THE MINISTER BEHIND THE SCENES by George Hedley. The Macmillan Company. 145 pages. $2.50.

One might question whether anyone could compare the minister with an actor in order to speak of his life "behind the scenes," but Dr. Hedley does it without apology and with a great deal of help and inspiration to ministers. Recognizing that most of the minister's roles are fulfilled in public—on stage—the author is concerned with the backstage work that must be done if these public appearances are to be effective. How does a minister prepare himself behind the scenes so that he may adequately play his part when the world sees him?

To answer this question, Dr. Hedley speaks first of "studying the part"—an examination of the minister's reading. In addition to the usual admonitions about the minister's professional reading, he lays stress upon the necessity for reading fiction, poetry, drama, newspapers and magazines, and the joy of just reading for fun. Chapters follow on the minister's preparation for the services of worship, his recreation, his personal finances, and his devotional life.

Dr. Hedley reveals himself to be a wise and witty and most refreshing advisor to his fellow ministers. There is the note of deep seriousness throughout his treatment of the various roles a minister must fill, but his constant use of humor and the human touch keeps him from taking himself too seriously and therefore conveys the same precaution to the reader.

These chapters were given as the James A. Gray Lectures at Duke University in 1955, and must have given great help and confirmation to his young listeners preparing for the ministry.

W.P.

THE MAKING OF A SERMON by Robert J. McCracken. Harper & Brothers. 104 pages. $2.00.

Here is one of the finest volumes ever printed on the craftsmanship of the sermon. Though evidently tempted to speak of the mystery and the romance and the art of the ministry as a whole, Dr. McCracken stays within the narrow limits of how to prepare a sermon. As a result, he has depth and insight and helpfulness both to experienced preacher and neophyte.

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Having found that students continually were asking about the actual preparation of sermons, getting themes and texts, gathering material, finding time, and all the rest, the author speaks directly to their questions. Only in between the lines does the reader see the wider interest that is Dr. McCracken's in the whole life of the ministry.

First he discusses the long-range preparation, the gathering of seed thoughts and their nurture. He tells of his own custom of a large notebook with its jottings of themes on one page, texts on a facing page, upon which from time to time he notes illustrative material. As these "bones" begin to gather "flesh," he watches over them until they are ready for the final touch of the last week of blowing breath into the developing body.

Then he talks of the varied kinds of preaching, much space being given to expository sermons, which he declares should have "pride of place." But for the full presentation of the gospel, he says ethical, devotional, theological, apologetical, social, psychological, evangelical, and life-situation preaching should each have its share. He illustrates vividly, largely from his own ten years at Riverside Church, just what each of these really is.

Before he concludes with the actual construction of a sermon (as he does it), he discusses the art of the preacher. Unless the discipline of an artist takes hold of a minister he may well lose what native ability he has. Those without some native ability, of course, are doomed from the beginning, though by careful training a tiny portion can be made great.

All in all, the spirit of the author wins his reader, for his humility before God and his fellow preachers, with his integrity and graciousness, are revealed in this little volume.

Devotional

THE SECRET OF EFFECTIVE PRAYER by Helen Smith Shoemaker. Fleming H. Revell Co. 158 pages. $2.00.

Mrs. Shoemaker is the wife of Dr. Samuel Shoemaker, distinguished rector of Calvary Episcopal Church, Pittsburgh. But she stands on her own as a writer and speaker on prayer and devotional life. Yet it should rather be said, she stands on the basic foundation of God and his love in all her presentation of spiritual growth.

Not long ago she wrote *Prayer and You,* which this reviewer has found most helpful for women, particularly in various prayer groups. This new book goes far beyond the former one in its usefulness for such folk.

Part I with its six brief chapters describes the world we live in, and how dynamic faith alone is the basis for the prayer offensive by which we may triumph.

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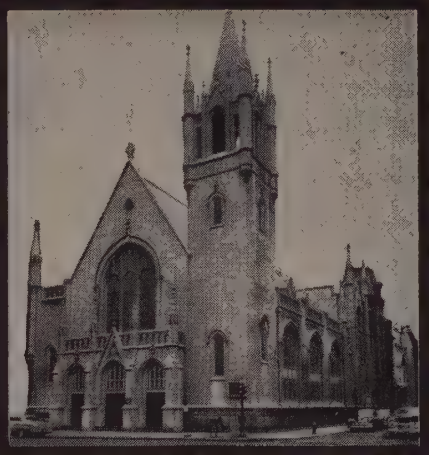

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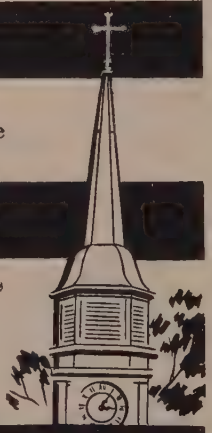

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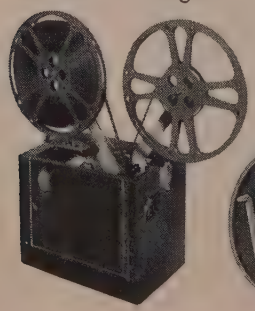

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H.W.F.

THE SURE VICTORY **by Madame Chiang Kai-shek. Fleming H. Revell Co. 45 pages. $1.00.**

Just what has this gracious lady been doing during the long weeks of internment in Formosa? Conducting patriotic rallies? Crying war on Communism? Not according to this book. One of her chief interests has been the development of prayer groups where individuals may find their own contact with the God of eternity.

Remember that Madame Chiang Kai-shek had a very devout mother. Her memory is still an inspiration to this daughter. Take the following paragraph.

> To Mother, praying to God, was not merely asking him to bless her children, it meant waiting on Him. With her religion was not a one way street, She lived according to His precepts to do justly, to love mercy, and to walk in spirit humbly with Him. She often emphasized to me that we should not seek God's help if the request would hurt someone else.

From her mother she learned the simple lessons of Christian kindness. Among these was the need of constant prayer and the need to be free from hate. She expressed the latter in her great address in Madison Square Garden in 1943 when she refused to join the hate-mongers. In her simple way she said instead, "There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lessons gained thereby.

In this little book these lessons continue. The groups about her have learned to be patient and to wait. From her experiences she brings illustrations of hope, a faith produced through prayer. From small groups the movement has spread until many thousands have been reached. One Christmas four thousand people were gathered together for prayer in one of the cities of Formosa. The work is nonsectarian. Catholics join with Protestants; Buddhists mix with Christians. All feel the need of the faith in God.

(Turn to page 52)

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Madame Soong, a sister of the author, has been helpful in the movement. Her philosophy has been simply expressed in these words, "Keep on praying and be patient. I am certain He will open a way."

It is not surprising that Madame Chiang Kai-shek heard ethereal voices from time to time which gave her guidance. Others have found this to be one of the results of "continuing in prayers."

W.H.L.

Pastoral Ministry

OUR CHRISTIAN VOCATION by John Heuss. The Seabury Press, Inc. 243 pages. $3.25.

Dr. Heuss is Rector of the famous Trinity Church which faces Wall Street in New York City. In this volume, he takes as his theme the conviction that the true function of the church is to help people worship. In messages that are quite simple and straightforward, he deals with the nature and meaning and motivation of worship. Why must we worship? Why worship with others? What has sacrifice to do with worship? What are the aids and hindrances to worship? These questions receive clear and sensible answers.

The last half of the book considers the subject of prayer and covers all the usual questions and problems that are raised about prayer. After discussing the barriers to prayer and the effect of prayer, Dr. Heuss has several chapters on the "how" of praying. Laymen will be greatly helped by his instructions at this point.

Dr. Heuss is an Episcopalian. This fact, of course, determines his views on worship, but it is interesting and helpful to learn why Episcopalians worship as they do. The best chapter in the book, and the one that is worth the price of the book to any clergyman, is the first chapter on The True Function of a Christian Church. It is sure to stab the conscience and judge the work of any minister.

W.P.

Bible

EMOTIONAL PROBLEMS AND THE BIBLE by George H. Muedeking. Muhlenberg Press. 188 pages. $3.00.

Long before pastoral psychiatry, so-called, was ever heard of, people were going to the Bible for help in facing their personal problems. And why not? For of all the people who ever undertook to minister to human need, none has been so understanding, so skilful, and so effective as the Lord of life himself. And one would not overlook here the Psalms and the prophetic writings. It is rather strange that

so little attention has been given to the Bible from this point of view. This author has given us a most welcome book and we hope it is a straw in the wind for the immediate future.

He takes up eight personal problems including: anxiety, guilt, hate, intolerance, boredom, inferiority, loneliness, and doubt. In each instance he analyzes the problem psychologically, then he demonstrates how the Bible would deal with it. The greatest handicap of pastoral psychiatry is that it has taken its cues too much from Freudian ideology and too little from the Bible. Mr. Freud seems to have acquired little, if any, understanding of the genius of the Christian faith, nor did he seem to have a much better appreciation of the basic tenets of his own Jewish faith. Hence it never occurred to him, and regrettably to few of his followers, that the greatest help for personal problems might be found in the Bible.

S.L.

Biography

THE BURDEN IS LIGHT **by Eugenia Price. Fleming H. Revell Co. 221 pages. $2.50.**

The sub-title of this book is "The Autobiography of a Transformed Pagan." It is a well-written, intimate, and engaging account of how a typical sophisticate became an active and radiantly happy follower of Christ. Being a radio scriptwriter by profession, Miss Price is able to describe her experiences in vivid and swiftly moving pictures.

The daughter of a well-to-do dentist of Charleston, West Virginia, she grew up as a talented, independent, and quite selfish person. Her life, following college and graduate work at the University of Chicago, was a mixture of writing poetry, studying philosophy, listening to music, and living a somewhat Bohemian existence. Her days, despite furious activity, were essentially lonely and without any sense of direction.

Through a re-established relationship with a girl she had known in high school, Miss Price was led to find the deep meaning of the Christian faith. Her conversion was not easy. She tells, in frank and revealing fashion, the terrible agony of soul and the pull of frustrating conflicts that accompanied her struggle toward faith. And yet, throughout the story there is her lilting sense of joy and the free-winging flight of her sensitive spirit.

Her interpretation of Christianity is warm and evangelical and her story is a testimony to the power of faith to lay hold of life and transform it completely. As she is fond of saying, "It isn't something that you have, its something that has you."

W.P.

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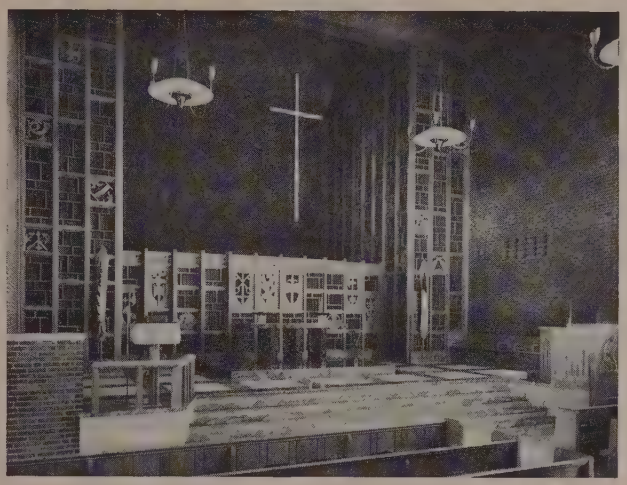

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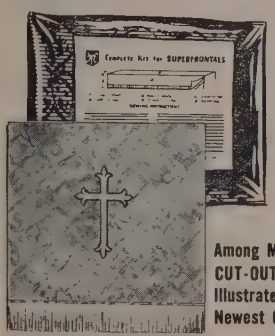

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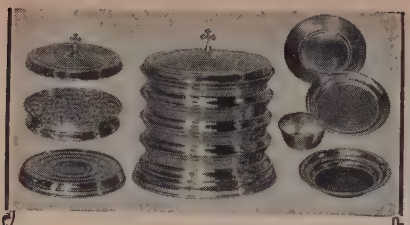

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They Say; What Say They? Let Them Say

Dear Sir:

The November issue of *Church Management* has reached me, containing the article on my work here at the church and the program of Riverside Church. It seems to me that Miss George did a fine piece of work on it and I am very much pleased with it. Some of my colleagues here at the church, who have seen the article, are of the same opinion.

During many years I have been a subscriber to *Church Management* and have always looked forward each month to receiving it. It has been very helpful to me in my work over the years. It goes without saying, that many of the best ideas that we have used here at Riverside have come to us from elsewhere.

You are to be congratulated on your effort to publicise the work and the need for business administration in the churches of America.

George J. Heidt
The Riverside Church
New York, New York

Scriptural Interpretation

Dear Sir:

I have been taking *Church Management* for several years and have found it to be a very helpful periodical. I refer to the back numbers often when searching for special materials.

But I must confess that I am very much disappointed with an editorial policy which would permit the publication of such an article as "A Little Child Shall Lead Them." (Editorial, November 1956.) The modernism which seeks to find an explanation for the miraculous because it simply cannot stand to have God able to perform a supernatural act is pathetic. The person who seeks to limit the power or work of God to that which is explanable by his own limited intellect certainly holds a small concept of God. We trust that this is not intended to be the criteria of belief held by the editorial staff. We shall watch more carefully.

Neal M. Lovell
Caney, Kansas

Dear Sir:

May I call attention to . . . where, in the editorial "A Little Child Shall Lead Them," you made a gross error. The statement made is absolutely without foundation of truth.

I refer to the statement . . .: "I am reminded of the Gospel account of the loaves and fishes. . . . One by one others who had seen this unselfish act pulled out food which they had hidden away."

If you must spread this kind of doubt concerning the miracles of our Lord, can

you not be honest enough to say, "according to reason, according to my account, my imagination, my supposition," etc.?

The "Gospel account" is as voted by the Gospel writer. He does not attempt to give a scientific explanation of the miracle.

What chapter and verse gives the account of others pulling out food? You are not reminded of "the Gospel account," but of your account.

James M. Godbey
Ragland Methodist Church
Ragland, Alabama

Dear Sir:

I liked the first half of your editorial, "A Little Child Shall Lead Them." . . .

Then the latter part brought anger, as you follow the trend of explaining away the miracles of Jesus. . . .

This was not a "miracle of human generosity" but a miracle of divine power. If it were not a multiplication of loaves and fishes, the four Evangelists and Jesus himself conspired to a great hoax. I believe in miracles, as recorded.

Leonard R. Swinney
First Presbyterian Church
Homer, Louisiana

EDITOR'S NOTE—Our readers are right. The statement of the interpretation should be qualified. We would now suggest that the line "I am reminded of the Gospel account of the loaves and fishes" should be changed to "I am reminded of one interpretation of the Gospel account of the loaves and fishes."

The best presentation we have found of this particular thesis is in the volume by Lloyd Douglas entitled Those Disturbing Miracles *(Harper & Brothers). Readers who wish to pursue the matter further will find material in the various expositions of the miracles in* The Interpreter's Bible *(Abingdon Press). Inasmuch as different authorities discuss the material in each of the four Gospels, you will have an interesting symposium on the nature and purpose of the account of the feeding of the multitude which appears six times in the New Testament.*

Incorrect Credit

On page 38 of the November issue of *Church Management* there is a quotation entitled "Keeping Christmas" attributed to Albert W. Palmer.

Dr. Palmer was a teacher of mine in the Seminary, and while I am sure he would be capable of writing this article, or something equivalent, or better, I am also sure he would be the last one to claim for himself what somebody else had written. "Keeping Christmas" was written, I believe, by Henry Van Dyke.

T. Parry Jones
First Methodist Church
Sheboygan, Wisconsin

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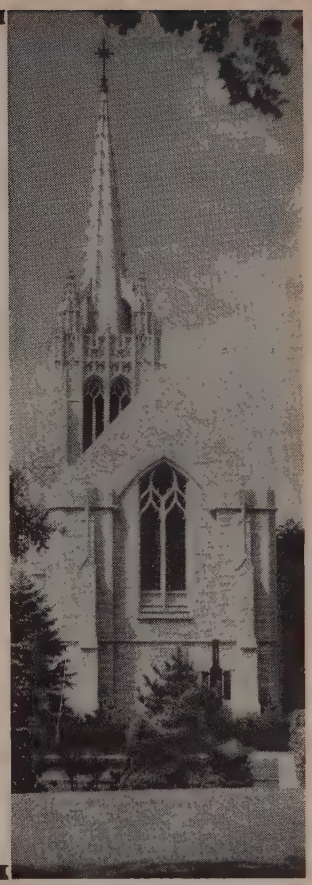

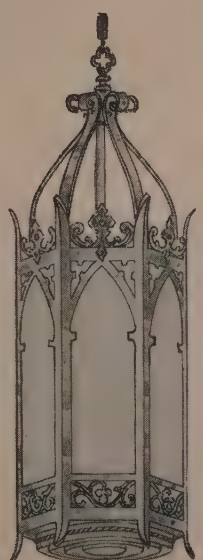

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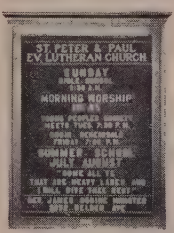

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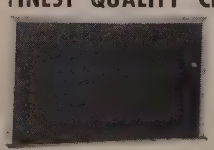

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Dear Sir:

I believe that you have given wrong credit for an item in the November '56 *Church Management*. . . . "Keeping Christmas" is credited to A. W. Palmer, should it not be Henry Van Dyke?

Neal M. Lovell
Caney, Kansas

EDITOR'S NOTE—The quotation was taken from Aids To Worship, *edited by Dr. Palmer. He properly credited it to Henry Van Dyke, but we failed to pick up the credit.*

Liked November

Dear Sir:

I am a subscriber to *Church Management.* I look forward to receiving each issue. This November one was terrific.

H. Bovard Cox, III
The Presbyterian Church
of Farmington
Farmington, Missouri

Southern Baptist

Dear Sir:

I am wondering where you received your information with reference to the resolutions of the Southern Baptist Convention meeting in Kansas City in 1956. (Editorial: "Southern Baptist Convention Affirms Local Autonomy" October 1956.)

Your second statement, . . . was never part of the report of the Resolutions Committee and, therefore, was not voted on by the messengers to the Southern Baptist Convention.

You have written an excellent editorial, but it is not based upon fact. May I refer you to the report of the Resolutions Committee as it is given in the 1956 Annual of the Southern Baptist Convention, pages 54-57.

Dennis W. Hockaday
First Baptist Church
Durham, North Carolina

Dear Sir:

I have received your periodical, *Church Management,* for quite some time, and have enjoyed reading it and the help it has been to me.

Your editorial, "Southern Baptist Convention Affirms Local Autonomy," however, caused me some concern. Someone evidently has given you some misinformation. . . . the second resolution was certainly not accepted by the Convention. In fact, the first resolution was approved "in leiu of the resolution offered by James M. Bullman" (which is the second resolution you have quoted).

Paul M. Denington
The First Baptist Church
Newberry, Florida

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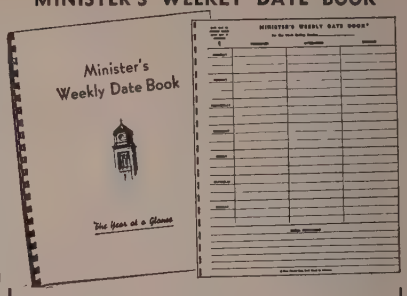

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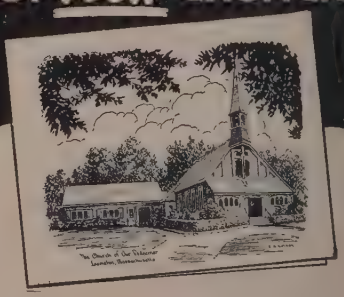

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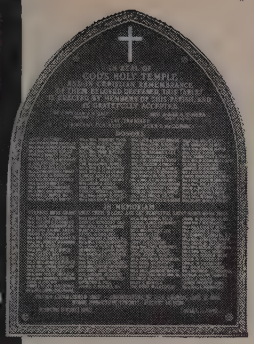

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EDITOR'S NOTE—Our source of information was the publication Current Religious Thought, *Oberlin, Ohio which carried the statement, apparently in error.*

The October Issue

Dear Sir:

I have just read Dr. John R. Scotford's article, "What do our Church Buildings Say?" in the October issue of *Church Management.* Without question, it is one of the finest and most helpful articles I have ever read in your publication.

I have found your magazine most helpful. This church is less than one year old and we are now beginning plans for the construction of the first unit of our building program. The pictures and articles in your magazine are very helpful and encouraging to us.

William M. Gould, Jr.
St. Andrew Presbyterian Church
Abilene, Texas

Dear Sir:

I'm irritated by the pastor's wife's article in the October issue of *Church Management.* I've read the Open Letter again. I do not object to this good woman working. . . .

What irritated me was this labeling of preceding pastors as "rather proficient beggars." I would think that their salary (dating back to the 40's) was not as high as her husband's. Now he is living and building on foundations they laid.

Then she states her husbands stellar qualifications prior to entering the ministry. What good is there to this? When I hear people claim they gave up so much I wonder if they honestly could have been that good—or is it just wishful thinking? Did the pastor enter the ministry merely in response to a need and the hope to "accomplish a good work" or did he answer a divine call to meet that need?

John Trotter
Huntington, New York

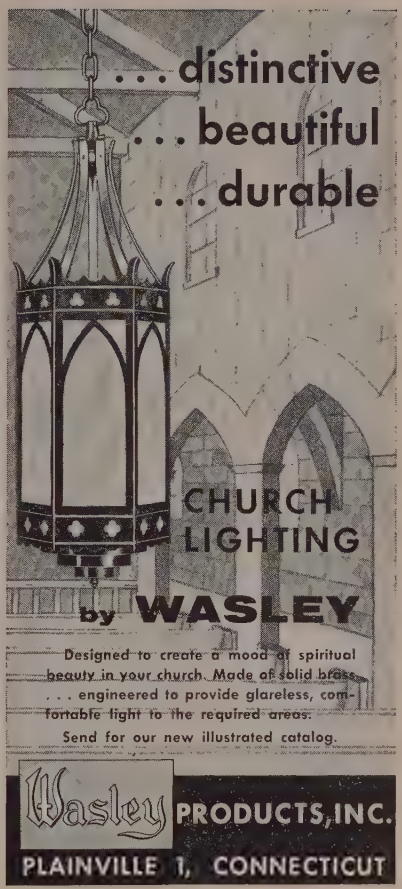
Dear Sir:

I read with interest the comment by W. E. Pennington, M.D. concerning minister's salaries. (They Say; What Say They? Let Them Say, October 1956.) There may be some truth in it, but doctors are scarcely in any position to criticize.

A recent national magazine had an article, based on statistics from the U.S. Department of Labor for May 1956, which shows that while general practitioners in the medical profession average $16,000 per year, Protestant ministers are paid around $3,800.

People who live in glass houses should not even toss pebbles.

Richard H. Aulenbach
Trinity Evangelical & Reformed Church
Bloomsburg, Pennsylvania



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Dear Sir:

I want to congratulate you on the October issue of *Church Management*. All articles were relished, and I particularly liked the story of the new Valparaiso Chapel.

B. J. Jordan
Decatur, Illinois

This and That

Dear Sir:

Please discontinue using the heavy paper page in *Church Management*, for it makes it very difficult to handle. The other paper holds up much longer and keeps the magazine uniform.

Clarence C. Reeder
Bethany Evangelical Congregational Church
Allentown, Pennsylvania

Dear Sir:

I have been disappointed in the magazine for the last year. It has little for the small church pastor. It seems to be planned mostly to help the advertisers rather than the ministers. Think it over. I have had the magazine many years. Why ask for the church budget except to get an added in for advertisers?

Robert H. Pratt
Federated Church
Centerville, South Dakota

Dear Sir:

We were really surprised to read in the August 1956 issue of *Church Management* the article, "Balm for the Bake Sale." We interpreted this entire article as beautiful satire until we reached the last paragraph. Apparently Mrs. Hasse believes that God can be glorified by better baking and better packaging.

We were surprised that so excellent a journal as Church Management would contribute to the delinquency of the women in this way.

T. K. Thompson, Executive Director
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The Outlook for Religion in Russia

(From page 9)

cannot kill religion by attacking it directly. As one Communist protested, "Religion is like a nail, the harder you hit it the deeper it goes." Under the Stalin regime the nail was often hit. The new regime is against that. In 1954, Malenkov assured Alexei, Patriarch of Russia, that any "administrative measures or rudeness to believers and the clergy are incompatible with the party line." In 1955, Krushchev said, "I do not see anywhere any anti-Soviet actions from the priests," the inference being, "If the clergy are not making anti-Soviet gestures, why should there be antichurch actions from us?" Yet despite this seeming tolerance, this outward politeness, the Russian dictators have a method of destroying religion which is subtle and effective. Their method is not by force to pull the fruit off the vine, but to create the kind of climate in which the fruit will die on the vine. There are four ways in which they are doing this.

One way is by ridiculing religion. It is always presented in the worst possible light. For example, in the city of Leningrad stands the once famous Cathedral of the Virgin of Karen. It is now a museum dedicated to the evolution of religion and atheism. As one enters the museum, one sees a life-sized figure of a woman in bronze holding a child in her arms. There are thorns about her feet. She stoops under the weight of a huge cross which rests on her shoulders. The explanation is that religion is something that weighs you down on a rough road. You must throw it off if you would be free to stand erect.

There is a picture of Christ with the inscription "A Jewish Fortuneteller." Another shows him in the center of four men on horses, trampling down the people of the world.

There is the replica of a church with windows shaped like bullets, and on them are written: "Bethlehem Steel Company," "Morgan and Company," "Krupp and Company." And there are the implements of torture, some said to be original, used by the Church during the Inquisition.

These are but a few of the scores of pictures and symbols used to convince the people that religion is a relic of bygone days. You are to regard it as you would a shrunken head, an Egyptian mummy, or any relic of antiquity—historic remains on the road of evolution. As the president of a college said to Justice Douglas, religion is for "backward people," the ignorant, the unenlightened.

Now in fairness it should be said that there are no doubt people in America who share this view. But there is this difference: in Russia the government is determined to disseminate this view on the entire nation.

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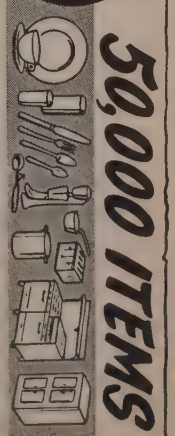

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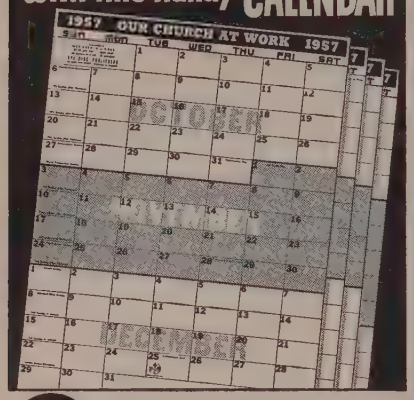

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Another of the methods employed to destroy religion is that of teaching the youth that the only truth there is comes from science. Anything that cannot be proved in a scientific laboratory in nonsense. A young captain in the Russian navy said to one of our group, "You believe in God and heaven, but where is this God or heaven? I have never seen either one of them when I search the skies." This was said with the utmost seriousness. The Communists believe and teach that the only reality is that which one can see, touch, weigh, and measure. Since spiritual values cannot be discovered or proved by the scientific methods one uses on material things, it follows that they are nonexistent.

Again let it be said, there are individuals in America who may share this view, but in Russia its propagation is part of the national policy.

A third way in which the Communist dictators are attacking religion is by forbidding the Church to teach religion to youth except in the privacy of the home. Some of us will forget the look of bewilderment and regret on the face of Rabbi Solomon Schliffer, head of the active Jewish community in Moscow, when we broached this question. There is nothing comparable to our Sunday school in Russia. Such instruction is forbidden. The teaching of youth is the job of the State, and the State teaches atheism. The teaching starts in the nursery and kindegarten. These are found in every town, factory, and farm. The State takes the child from birth so his mother may be free to work, and keeps him till he is seven, when he enters public school, where the indoctrination continues. During these formative years he is taught atheism. The Roman Catholics boast, "Give us a child for the first seven years and we care not who has him after that." Lenin rephrased the maxim to read, "Give us a child for eight years and it will be a Bolshevist forever."

This, I think, is one of the most fearful facts of the situation. It is appalling to think of the millions of children and young people in Russia today who are being thoroughly indoctrinated in atheistic materialism and whose only God is the nonexistent.

There is a fourth way; namely, by keeping religion within the four walls of the church. The Communists insist that religion is entirely a private affair. It begins and ends within the individual. One is perfectly free to go to church in Russia, to sing and pray, to perform all the ceremonial acts of religion—baptism, confirmation, the communion, and so on. The preacher may preach sermons unhindered. In this sense there is religious freedom in Russia. But all this is done on one condition; namely, that nothing that goes on in the church or is said there touches in the slightest any condition that exists in the outside world. This is what the Com-

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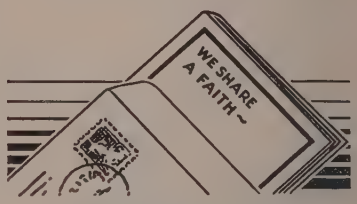

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munists mean by the separation of the State and the Church. In their view these two entities are like parallel lines that never meet.

For instance, slave labor camps may be hideous; liquidating people without due process of law may be indefensible; denying freedom of speech or preventing the Church from teaching religion to its youth may be most unjust; sending tanks to crush the freedom loving people of Hungary may be vile; but the Church can speak no word in protest.

Now once more it must be said that there are Christians in America who share this view. I have known some of them. They feel that the Church should tend its knitting and leave social, economic, and political matters alone. Religion is a private affair. The difference, however, again is that while here these are individual voices crying in the wilderness, in Russia they chant the chorus of officialdom.

The result is that the clergy in Russia are not really free. They must conform uncritically to the policies of the party. This is why the Orthodox Church in Russia echoed the propaganda of the Communists and joined with them in accusing our country of germ warfare in Korea. They must cooperate with the party, or else!

To illustrate the subservience of the clergy to the State, one may quote the prayer frequently offered at religious services in Moscow. It begins, "Our Father in heaven, bless the government of the U.S.S.R., stronghold of peace over the whole world."

Now it is easy to criticize the clergy working under this atheistic government, but what is the alternative? Imprisonment or liquidation. Moreover, all land in Russia is owned by the State, including the land on which the churches stand. What can the clergy do? Here we see one of the inner contradictions of Communism. It attacked the Church because under the Czars it lacked a social conscience. Now it would destroy the Church if it had one.

This policy, as you can see, works havoc with religion. It means that the prophetic message of the Church is silenced. Nathan could rebuke King David, and Elijah, Ahab, and their rebukes were accepted as the word of God. But the clergyman in Russia cannot rebuke Khrushchev, Bulganin, and company, unless he is willing to pay the price.

It is evident, then, that despite the feigned politeness of which we have spoken, there are devastating ways of attacking religion. These are attempts not to tear the fruit from the vine, but to create conditions in which it will die on the vine.

We have asked, why do the Communists want to destroy religion? We have asked, how are they going about this? This leads us to our final question: Will

In the January
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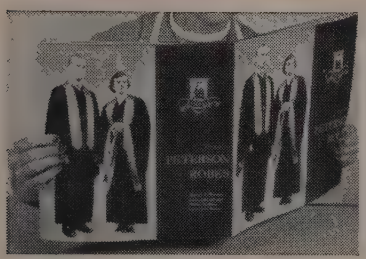

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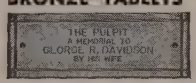

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they succeed in their attempt?

Had you put that question to our group of forty or more this summer, you would not have found complete agreement. Some would have said, "Yes, they will succeed." Others would have said, "They will destroy the Church, but not religion." And others, "They will in the long run destroy neither the Church nor religion."

I hope it is not wishful thinking, but I would have to be numbered with the last group. Fully cognizant of the grimness of the situation, I still do not believe that ultimately the Communists can destroy religion or the Church. For to say they can would be to admit that man is greater than God, that he can, so to speak, outsmart God, and I do not believe even the Communists are that smart! To say this is not to say that the Church in Russia may not remain in captivity for generations to come, but I recall a word of scripture: "One day is with the Lord as a thousand years, and a thousand years as one day."

There are two reasons why I hold this faith in the ultimate survival of religion in Russia. One is that in certain sections of the Church in Russia today, notably the Baptist Church, there is tremendous spiritual vitality. This is said, not in the spirit of sectarianism with which I have little sympathy, but because it is true. The Baptist Church was established in Russia about two hundred years ago, and beyond doubt is the most vital religious group in that land. I was interested to see that Justice Douglas in his book *Russian Journey* voices this opinion. He devotes several pages of his book to his visit to the Baptist Church in Tashkent in southern Russia. This church started in 1905 with sixty-five members, now has two thousand. He preached to this group and tells of how, when the time for prayer came, after having prayed for a sick member, they all prayed in unison for President Eisenhower, who had just suffered a heart attack. "Save him, O Lord, save him," they prayed in unison.

Our contact was with the Baptist Church in Moscow. The head of the Associated Press there, Mr. Johnson, told us it was worth a trip to Moscow just to visit the church. I agree with him. On the Sunday we spent in Moscow, some of us went to the Baptist Church, others to the Greek Orthodox, others to the Jewish synagogue. After our visit to the Baptist Church we agreed that we had had an unusual spiritual experience.

It would be impossible to translate that experience in prosaic words. It was something felt, something that went right to your heart and brought involuntary tears to your eyes. There was not a dry eye in our group. Even our interpreter, a hard-boiled Communist if ever there was one, wept. When asked on the way back to the hotel why she wept, she explained that she was moved as she contemplated how ignorant the people were. But we knew

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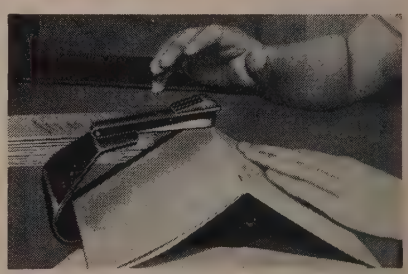
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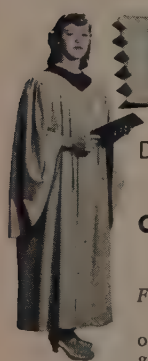
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better. She wept because something in that service reached her heart.

We were moved, I suppose, because in that congregation of two thousand, so crowded together that they were standing in the aisles, we saw a matchless expression of triumphant faith in the midst of appalling hardships and handicaps. We felt this faith in the spirit of their congregational singing. They had a fine choir but really did not need one. We saw it in their eager, expectant faces, their quick responsiveness to each word. One felt that the living God was present in their hearts and that they were living epistles to his love and sustaining grace.

In addition to two services on Sunday, there are two weekday meetings. But whatever the day, the church is always crowded.

At the service we attended, four of us spoke briefly through the interpreter—Dr. John Slemp, Editor of *Missions;* Dr. Harry Philpot, Dean of Stevens College, Columbia, Missouri; Mrs. Katherine Auburn of Akron University; and myself. This is what I said through the interpreter:

> My dear friends, you are more than friends to me, you are my brothers and sisters in Christ Jesus. I bring you the greetings of the First Baptist Church of Cleveland that I serve, and of all the Christians of America.
>
> Jesus referred to himself as the "Son of Man." He did not mean just the Russian man, or the American man, or the German man. He meant man as a child of God, made in his image.
>
> We are living in a divided world, man against man, nation against nation. The Christian Church is the one link that bridges the divisions and holds the world together. This is the light that shines in the darkness, and the darkness has not put it out.
>
> You must keep that light shining, and we will keep it shining, until in God's good time there will be peace on earth, good will to man.
>
> You must pray for us, and we will pray for you, and may God bless you.

Our little group then sang for them a verse of "Blest be the tie that binds," and they asked that we sing together, they in Russian and we in English, "Blessed assurance, Jesus is mine."

We left during the singing of that hymn as we had to keep another appointment. As we left two thousand white handkerchiefs waved us good-by to the strains of:

> This is my story, this is my song,
> Praising my Saviour, all the day long.

I felt, deep in my heart, there was something there Communism would not kill. They will keep the light burning within their hearts until in God's good time its rays will reach beyond the terrific barriers behind which it is now encased.

The other reason for my faith in the ultimate survival of religion in Russia lies in the Russian people themselves. In all the countries I have visited I have never met such friendly people as the Russians. I believe Mr. Nehru was right when he

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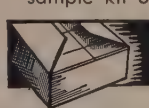
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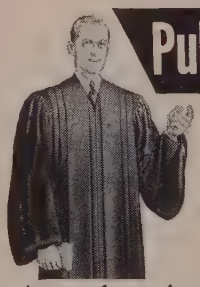

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At life's most precious meal.
Force hunger pains of sin to flee
Thy Sacramental Seal.

Oh! fire me, Christ, to flame Thy love
At everyone I meet:
Each race, each skin, each kith and kin,
Each neighbor on my street.

Oh! find me, Christ, on that Last Day
When Wine needs Bread no more;
And house me with forgiven Saints
On heaven's safe-home shore!

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said, "The Russians remind me of you Americans. Both of you are friendly and outgoing."

If in walking down the street you saw a group huddled together, you could always know one of our company was in the middle. They seemed hungry for friendship and understanding. The morning we left Moscow, as we were getting on our bus, the people passing by began to stop. When we were ready to start, thirty or forty of them had gathered round the bus and as we drove away they waved to us as though we had been old friends, when actually we had not seen them before and probably shall not see them again.

Remember, there are two hundred million Russians and at most eight million Communists. Of these only a handful of wicked men call the tune. God still lives in the Russian people even though many of them profess to disbelieve in him. There is something deep in man that needs God. The atheistic philosophy of Communism, if one can dignify it by calling it a philosophy, will not meet that need nor ultimately remove it.

Deep in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore.

Many times this summer as we met and tried, through the barrier of language, to talk with the Russian people and felt the warmth of their friendliness, we recalled the words of God to Cyrus, a pagan: "I have girded thee, though thou hast not known me."

When we left the church, significantly enough, we were taken directly to the mausoleum in the Red Square to see the dead bodies of Lenin and Stalin. Thousands upon thousands view these corpses each week. This is the Holy of Holies in Communist Russia. It was such a shocking contrast to what we had just experienced.

Why do we believe the Communists will not ultimately destroy religion? Because the Christian faith is built around a living Lord, one who was dead and is alive forevermore—not around two decaying corpses.

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."

Functional Unit Design

(From page 24)

modern school. In fact, the decorative plan here will grow out of consultation with experts in the field of education.

Fine Arts

Consistent with the recommendations of church design authorities, special effort is being made to encourage the congregation to sponsor the allied arts throughout the project. Both the garden and the tower present excellent opportunities to feature sculptural works. The proposed metal organ screen, shown in the drawing of the chancel, offers further opportunities for a muralist or a sculptor to exploit traditional church symbolism.

It is of interest to note the use of local materials in an increasing number of churches being built today. Creative architects are learning that in addition to economic reasons, the use of local materials gives the structure a particular significance and meaningfulness in making a close association between the church building and certain community industries from which the people gain their livelihood. The building becomes more intimate, more personal, when the people can see the products of their own industries. Therefore architect Bostwick feels that the metals, whose manufacture and processing is so vital to the industrial area of this community, should be used to full advantage and in such a manner as to make all persons aware of their functional and decorative qualities.

The Construction

The style of First Presbyterian is described by architect Bostwick as "conservative contemporary." It is expected that the dominating exterior surface will be a rich red-brown rough texture obtained by using hand moulded architectural brick. A very dark green opalescent Norwegian granite will accent certain areas. Large expanses of glass flood the interior with an abundance of daylight; however, care has been taken in each case to control the quality of the light.

A one hundred foot high carillon tower dominates the principal facade, while the mass of the worship unit proclaims publicly the purpose of the structure. All other elements are subordinate.

The open garden surrounded on three sides by glass walls to create an interesting space relation is indicative of the friendly attitude of welcomeness that prevails in this congregation.

The heating system will be somewhat unique in that the complete outside wall of the building will be circumscribed with hot water perimeter type radiation. Fine temperature adjustment will be maintained in the major rooms with air moving equipment incorporating steam coils. In all cases, air will be introduced laterally to minimize the disturbing effects of velocity and the resulting noise.

Adequate task lighting, as well as dramatic feature lighting, will be employed to attain the desired effects. In most cases, the lamps will be completely hidden in light troughs and pinhole type recessed fixtures.

Christ and the Children

(From page 12)

art work.

In preparation for this article I held several interviews with Mrs. Winter, both in my own office and in her studio. During these interviews I was continually impressed with her soft-spoken, delicate, feminine nature; with her intense feeling for creative art which bubbles over and permeates every one and every thing around her. It was a joyful event just to walk through the rooms of her home. We discussed the creative arts as we sat in her kitchen, den, living room, dining room, and studio. Everywhere we were surrounded by the creative work of her own hands and of her husband's, Edward Winter, an enamelist whose work was presented in the April, 1956 issue of *Church Management.*

And yet, behind this artistic nature is a strong, disciplined set of muscles, trained to the precision of an athlete, which transform into physical reality the creative impulses of her mind. Again and again, in the execution of the figure of Christ and the Children, this physical body was driven almost to the breaking point as the figure moved from a mental picture to a magnificent ceramic sculpture figure.

In November of 1955 Mrs. Winter was commissioned to design and execute the sculpture. From that moment on, she lived the work twenty-four hours a day. Ideas came at unexpected moments, sometimes waking her from a sound sleep. For two months this battle of ideas continued until at last the mental image was formed.

Before we move into the process of producing this thought image in ceramic sculpture, let us jump ahead to look at the finished work.

Christ and the Children is centrally placed in the outside wall of the children's wing of the church. It engages the triangular shape of the wall set up by the angle of the low pitched roof by the addition of eight white doves which represent the beatitudes. The composition was designed to symbolize Christ's love and guardianship.

The color of the sculpture is predominantly white with accents of brilliant color. The glaze is a hard white rutile matt which has a satiny luster. Texturally and color-wise it was designed so that it would have a very close relationship with the wall upon which it was placed. The garments are accented by soft gray and clear turquoise. The face and hands are left unglazed, which gives tonal and textural variety. Around the figure is a mosaic design of brilliant greens and turquoise, with tiny accents of vermillion which one associates with traditional church liturgy and decoration.

Christ and the Children is relatively large as ceramic sculptures go. It is eight and one-half feet high and weighs over two thousand pounds. To produce a figure of this size, weight, and permanence requires an engineering and architectural approach. The problem is to build the piece in sections, each in itself an architectural member, which can be set into the masonry. In this case there are eleven sections, each developed with its own three-inch walls which are set into the brick wall of the building. This method makes the installation of the pieces easier and gives rigidity to the fabrication. In this manner a decoration of almost any size and shape can be achieved with safety and permanence.

Producing the Figure

The first step in the actual production of the figure was to make a plaster model approximately one quarter scale. This established the basic design from which the artist worked. Adjustments were made, however, in such matters as proportion, the angle of the head, and the position of the halo. Thus a close examination of the picture sequence on page 13 shows that the completed figure is not just an enlargement of the plaster model.

The next step was the modeling in clay of a full sized figure. Actually this model was slightly over nine feet tall, although the finished figure was to measure only eight and one-half feet. This added height was to allow for shrinkage which would take place when the pieces were fired. This had to be calculated with great precision so that the finished work would be exactly the right size.

Another problem was the fact that, with the exception of the small plaster model, all of the modeling had to be done with the figure in a horizontal position, while the finished work would be mounted in a vertical position. This made the proper angle for the head and the proper position of the halo most difficult to determine. Mrs. Winter did not see the figure in a vertical position until it was actually installed in the brick wall of the building, and until that time was not sure that the perspective would be just what she wanted.

After the full-scale, one-piece, modeling clay figure was completed, the next step was to plan the divisions. The size of the figure made it necessary to cast it in eleven sections, and these had to be planned with the breaks coming along the lines of the structural pattern.

When the lines of the sectional breaks were determined, a plaster mold was taken for each section of the clay model. In some of the sections, especially that of the head, the plaster mold had to be made in several pieces which fitted together. Otherwise it would have been impossible to remove the mold from the finished figure.

It was also necessary to build up a three-inch base on the plaster molds, as shown in the sixth picture in the sequence on page 13. This base, built in forms of straight lines, made it possible to mount

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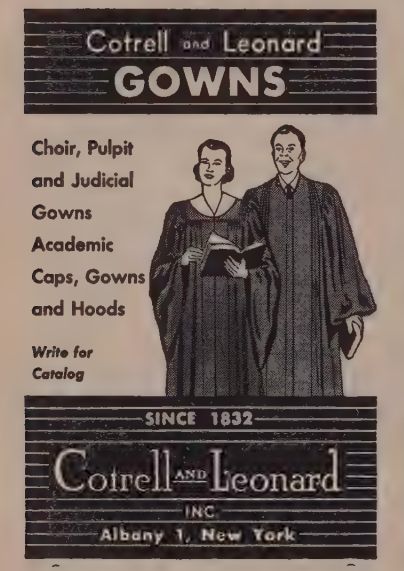

the figure on the brick wall of the building. The straight line base fits into the wall and is mortared into the wall with the bricks. In each section the base and the figure itself are cast in one piece. The walls must be built with strength and rigidity, supported by shapes of clay which resemble buttresses as used in architecture. This is necessary because of the great weight of the sections. The head piece alone, the largest of the sections, weighs over one hundred pounds.

After the plaster molds were completed the next step was the preparation of the clay for the finished figure. A heavily grogged terra cotta clay was used, and the mixing and preparation of this material required a period of three weeks.

From this point on the work had to proceed rapidly, for the prepared clay dries out quickly. Here began the real physical strain with long hours, day after day, handling the heavy pieces. This phase of the work required three months of labor with virtually no rest.

After the clay was prepared, the next step was building the clay up in the plaster forms. This was accomplished by taking handful after handful of the clay and throwing it with full force into the plaster cast molds. This was necessary in order to make sure that no air pockets could be formed in the clay. If a small cavity remained in the clay, when the piece was fired moisture would collect in this pocket, turn to steam under the heat, and finally explode, breaking the piece. Of the eleven pieces, only one had such an air pocket, and this one exploded in the kiln and had to be done over.

Each piece was subjected to a slowly developing heat to over 1950° Fahrenheit. Each piece was fired three times, a bisque firing (first fire) and two glaze firings. This was necessary to achieve the fullest saturation of color and therefore the greatest beauty inherent in the glaze. The glaze which forms the predominate color is a hard white rutile matt which has a pearly luster. It has an umber saturation which belongs to the earthy tones of the terra cotta. It is accented by areas of gray and turquoise in the garments. As mentioned earlier, the faces and hands are left in undecorated terra cotta which gives tonal and textural variety.

Around the figure on the surface which lies flush with the wall is a mosaic design of brilliant greens and turquoise blues with tiny accents of vermillion and red-orange.

A peculiar problem is involved in placing the glazing material on the figure. When the material is applied, it all appears the same color. The chemical reaction of the various kinds of oxides which takes place when the pieces are fired produce the different colors. Therefore, the artist can never see just how the colors are going to look when she is applying the glaze. As she brushes on the glazing material she must remember which colors are in which places, and she must visualize how the pattern arrangement of colors will appear after the piece is fired.

With the completion of the third firing, Mrs. Winter's work was done. The finished pieces were assembled and the artist posed beside them as they were photographed. (See the tenth photograph on page 13.) The physical labors were completed, but the anxiety continued. How would it look when mounted on the wall of the church? Were the colors just right so that the figure blended in with the brick wall and yet would not be submerged. Was the angle of the head natural when viewed from the ground? Was the size right for the size of the wall of the building? These and many other questions passed through the mind of Mrs. Winter as she awaited the installation of the product of her labor.

The anxiety was natural but unnecessary. She had taken great pains and spent much time in planning to insure that it would be right. As you visually explore the figure you are aware that it is just right. Physically exhausted but with peace of heart and mind, Thelma Winter took time out for a much needed and much deserved rest.

Christ and the Children stands forth on the wall of the Euclid Avenue Christian Church as a symbol of God's love and a testimony of devotion and labor of a woman seeking to portray that love in a visual art form.

We believe that many readers who live in the Cleveland area and others who are passing through will find a rewarding experience in visiting this church and seeing this outstanding work of art, the largest ceramic architectural decoration of its kind in the country. For your convenience, the address of the church is 3663 Mayfield Road, Cleveland Heights, Ohio, an eastern suburb of Cleveland. If you are interested in contacting the artist, her address is 11020 Magnolia Drive, Cleveland 6, Ohio.

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PRAISE AND PRAY AND PEG AWAY

When life seems hard and skies are grey
And when you're groping for the way—
Then follow this advice alway:
"Just praise and pray and peg away!"

When hope is scarce without a ray,
When anxious fears beset the day,
Then let this motto be your stay:
"Just praise and pray and peg away."

When foolishly you've gone astray,
To human weakness been a prey,
Fresh courage take and learn to say:
"Just praise and pray and peg away."

For mercies past be Praise alway,
For Strength each day be sure to pray.
Trust Him Who is the Living Way:
"Just Praise and Pray and Peg Away."

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

SIMPLE—YET GREAT

There's a splendor in the simple for those with eyes to see,
There's a grandeur in the lowly that can humble you and me,
There's a beauty in the smallest of ev'ry living thing,
There's a sweetness, passing measure, in the song the sky-larks sing.

There's a greatness in the common, the daily toil and round,
There's a glory in the meanest, wheresoe'er our work be found,
There's a joy words can't express in ev'ry flower that grows,
There's a sure proof, who can doubt it?
Of whose Handiwork it shows.

There's a stature in man's nature to which God bids him rise,
There's a majesty that's greater—far exceeding earthly prize—
There's a fairer Land than this one, Oh brother lift thine eyes,
There's a wond'rous Friend awaiting, there to welcome him who tries.

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

A DAILY PRAYER

Thou knowest, Lord, my need each day,
Keep close beside me, then, I pray,
And if I tempted am to stray
O bring me back upon Thy way.

I know myself, Lord, weak and frail,
I know how wrongful things assail,
But where Thy power doth avail
Then naught of evil can prevail.

Into Thy Hands, I, Lord, commend
Myself, my loved ones, to defend,
Give me in all this day may send
True perseverance to the end.

Thou knowest, Lord, my need this day,
Be Thou my Guide, my Strength, my Stay,
At each day's close grant this, I pray,
That I have tried to keep Thy way.

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

KEEP ON

The journey may be hard and long,
Faith may be weak, strength well nigh gone,
Thy hand in His will make thee strong,
Fresh courage take and then, press on—
Be of good cheer!

Thy cherished plans may fall and die,
All held most dear be swept away—
Remember, friend, God reigns on high,
So trust Him still, from day to day,
Be of good cheer!

Thy heart may oft'be sore afraid,
Thy ev'ry effort seem in vain—
Oh! share that burden on thee laid
With Him, and get new strength again,
Be of good cheer!

Praise God for all thy blessings past,
Keep close to Him whate'er betide,
Know well that He will hold thee fast,
That He is ever at thy side,
Be of good cheer!

Weston-super-Mare, England
Weston-super-Mare, England

THE NIGHT LIGHT*

The kindly mother, after prayers are said,
Knowing the child still longs for company,
Turns on the friendly night light by his bed.

But when the morning sun, cherry and bright,
Reveals a world that he can clearly see,
The child himself turns off the needless light.

So for His children, God in early days,
Offered the night light of the Sacred Story
To point the way to Him with steady rays,

Until the dawn should break for everyone,
And Living Light, with a far greater glory,
Directly shine on men from God, the Sun!

—Belle Chapman Morrill
Rochester, New York

*Suggested by Nels F. S. Ferre's *The Sun and the Umbrella*, published by Harper & Brothers.

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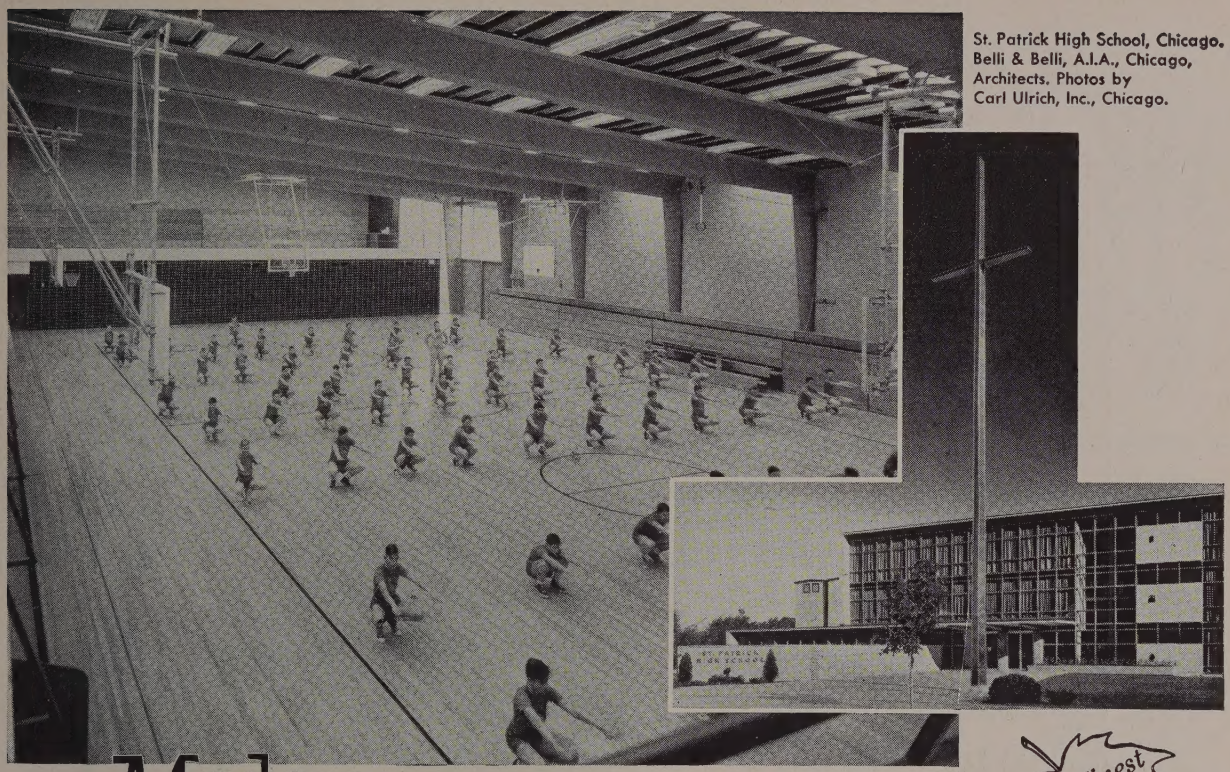

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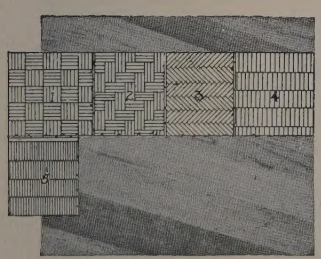

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1951	50	6,978,000	6.6%
1952	105	14,284,000	5.4%
1953	341	36,664,000	4.3%
1954	825	76,740,000	4.6%
1955	937	98,363,000	4.1%
1956	1000*	100,000,000*	3.6%**

* Estimated as of November 20, 1956

** 3.6% is less than interest charges on most borrowed money.

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